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THE SHAHPUR DISTRICT.

NOTE.—Some account of the Shahpur District and the town of Bhera in particular, which is the scene of Dr. S. E. Johnson's medical work, and also contains schools and a church belonging to the U. P. American mission.



THE district I am about to describe is not a naturally rich one, and, moreover, lies off the great high road between India and the countries beyond. The Jhelum (ancient Hydaspes) divides it into two districts, of which the south half is the richest and most thickly populated. Its area is 4,682 square miles, of which 2210 square miles is culturable, the rest waste. The several portions are distinguished by the names of the Bar, the Thal, and the Salt Range. The Thal, east and west, is an interminable plain, lying between the Indus, Jhelum, and Chenab, and is described as a continuous series of rolling sand-hills, like Atlantic breakers in repose, in the hollows of which fertile soil is found, while in other parts a saline efflorescence fatal to vegetable life clothes the surface of the ground. The Bar comprises that part where water is not available. It is, as it were, steppes of intrinsically fertile soil, useful only as grazing ground for camels and cattle. Inundation canals, a great feature of this district, with streams and occasional wells in the long hollows of the Thal, or

the local depressions of the Bar, have rendered cultivation here and there possible. In soil the proportion of the area brought under cultivation is insignificant. The remainder of the tract is covered by low stunted bush and salsolaceous plants, such as the *salsola friffithsii*, from whose ashes "sujji," or impure carbonate of soda, is formed in the bar. I witnessed the process once during our tour, and it is almost identical with the mode adopted by the Spaniards in the manufacture of barilla. A circular pit was specially provided for our inspection, some five or six feet deep, and into it the half-dried sheaves of the *salsola*, etc., were thrown until the pit was nearly full, and set on fire, from which was produced the ashes in a state of semi-fusion. The contents of the pit were then stirred and allowed to cool. A little earth is then sprinkled on the surface to prevent evaporation. On the fifth day the pits should be opened; the "sujji" is then seen to be a hard cellular mass, which when the season is a good one, affords food for cattle, sheep and goats. Great herds of camels thrive on the saline herbage. These herds and flocks are tended by a nomad population which moves with them from place to place as the grass is

consumed and the scanty supply of water afforded by the local hollows is exhausted, or to find a change of diet, which camels love and which the varying local floras afford. Pastoral pursuits occupy a more important position here than in the rest of the Punjab, agricultural produce being largely supplemented by "ghee" (clarified butter derived from ewe's milk) thousands of pounds of which, and hundreds of tons of wool from the fat-tailed sheep which abound in this district are exported annually, and also hides and barilla. A scanty rainfall and cloudless skies, the wide expanse of untilled plains, produce a climate with greater extremes of heat and cold than that of any part of India. The police officer gave me some mention of heat taken in his office and house, with all the alleviations of punkahs and tallies:

June 7,	thermometer	102 deg.	in office.	Home	100.
June 21	"	104	"	"	102.
June 27	"	106	"	"	104.

What it would be outside is left to the imagination. Fortunately for the police officer, rain fell on June 29 to the extent of three inches.

The roads throughout the district, owing to the energy of a former deputy commissioner, have been planted with trees which he induced each village to look after as the road was in their jurisdiction. After three years trees look after themselves as a rule.

The scenery throughout the Salt Range is pleasing, and in places grand and picturesque. Vegetation is often scanty. A salt mine was visited by us during one tour in camp which has since been pronounced unsafe. Places were hollowed out of the mountain for the space of forty feet or more, without a single support in the center, and of course the mountain above cracked. In one chamber was a great crack in the roof, extending certainly not less than thirty feet across, and showing a very large portion of mixed marl, lime and salt, almost de-

tached from the rest of the hill, whilst underneath the feet was an enormous mass of rocks that had fallen from that place. The horror is equalled by the natural beauty of the rock scenery, the gray rock, polished by the action of the rain, showing a marblelike appearance, in some places, like the fluted columns in some stately cathedral. The fact that of this one mine, 1500 maunds of salt (a maund is 80 pounds) are cleared every day, the government duty being three rupees a maund, may give an idea of the profit of the salt monopoly in India to the government.

The town of Bhera, which is a station occupied by the American Mission and possesses a church and schools, has also been made headquarters of an important medical mission by Dr. S. E. Johnson. It is a place full of historical interest, and the present town was founded by Sher Shah in 1540, the old town lying close to the village of Ahmedabad, where there are three large mounds. The oldest mention of Bhera is by the Chinese pilgrim, Fatrian, who, about A. D. 400, crossed the Indus, and states the law of Buddha was then flourishing. Ferishta calls Bhera one of the ancient cities of India, and says Kedar Rega, the well-known Gabrbrar chief, who conquered the Punjab about A. D. 350, made it his capital. In 1049 Mahomed sacked the city, which is thus described by the Mahomedan historian, Ulbi:

"Mahomed marched toward the city of Bhera, the walls of which the wings of an eagle could not surmount, and was surrounded as with the ocean by a ditch of exceeding depth and width. The city was as wealthy as imagination can conceive, in property and arms. There were elephants as headstrong as Satan and the governor, Biji Rai, proud of his state of defense, sallied forth to oppose the Musselmen with his warriors and elephants. The Sultan Mahmud, of Shagni, fought against him three days

and nights, and the lightnings of his swords and the meteors of his spears fell on the enemy. On the fourth morning a most furious onslaught was made with spears, swords and arrows, which lasted till noon, when the Sultan ordered a general charge to be made on the infidels. The friends of God, advancing against the masters of his idolatry, with cries of "God is exceeding great," broke their ranks and rubbed their noses upon the ground of disgrace. Biji Rai, seeing the desperate state to which he was reduced, escaped by stealth and sought refuge on the top of some hill, and was there surrounded by the Sultan's troops, as a collar does the neck. Biji Rai, seeing no means of escape, drew his dagger, stuck it into his breast, and put out the fire which God has lighted for infidels, those who say no prayers, who deny the resurrection, hold no fasts and tell no beads. Amen."

In 1221 Changez Khan sent two bodies of Moguls to pursue Sultan Jataled Din, beyond the Indus, who conquered the country and took the strong fort of Bhera.

On Baber's first invasion of India, 1579, he confined his operations to an attack on Bhera, coming down by Kala Kahar. The day after his arrival he levied a large ransom. Humayan being driven from India in 1540, Sher Shah pursued, and at that time founded the present new town of Bhera. His mosque, which is an important one, close to Bhera, is 114 by 59½ feet, with three domes quite plain in appearance. There is also a famous shrine near Bhera about which the legend is as follows: About 2100 years ago Ratannath made a pilgrimage to the source of the Godavery, where several thousand of holy men were assembled. At the distribution of food he demanded a double share, to which all the holy men naturally objected. Ratannath then made an image of a child by rubbing his hand on his body, and then

gave it life, after which the figure became known as Baba Kayanath, or the body made a child. This mysterious child grew, and in reputation surpassed his creature father. "Melas" (great fairs) are held at his shrine, which is revered by Hindus and Mohammedans alike.

The Shahpur district has many and various parties and peoples among its population. In Bhera and surrounding it, are found the Soudals, a pastoral tribe who are cattle-lifters by nature and education. The Thammuts, who are industrious and devoted to agriculture; the Mekims, who are turbulent, whilst the Tiwanas, half pastoral, half agricultural, occupy the Thal before mentioned and are supposed to be emigrants from Hindustan. They make good soldiers, but are very quarrelsome. Besides these, Beloochis are found, who are emigrants from the Persian Gulf, where their tribes were settled before the Mahomedan invasion. The Belooch families now found in Shahpur district probably descended from those who took service in 1469 under the governor of Multan. Looking upon courage as the highest virtue, he is a pleasant character. His frame is spare and wiry, and he looks upon husbandry and manual labor as degrading, and whilst he is a good rider makes a poor farmer. He considers cleanliness effeminate; so allows his hair, beard and whiskers to grow. He wears a smock to heels with loose drawers, and his wife a long garment with the chadar or veil. The Belooch is a thief by tradition. He says, "God will not favor a Belooch who does not rob or steal."

The dwellings of the villagers and the poor of this district consist of one or more rooms called "kottias," with a court-yard, often common to several houses, built of clay, or mud, and plastered; roofs are flat and used as sleeping places in the hot weather. The court-yard contains a cattle-shed and manger. The houses of

those in the hill parts are made of boulders roughly cemented with clay, the roof supported by posts.

As a rule, the houses of the agriculturists are built for them by the village carpenters and potters, who receive a share of the produce in return.

The furniture of these houses consists of receptacles for storing grain, spinning wheel, churn, an instrument for cleaning cotton, some little baskets, a "chuj" (winnowing basket,) a goat skin water bag, used in journeys, a set of wooden measures for grain, a leather bag for carrying flour when away from home. Earthen pots and pans are used for keeping condiments. A coarse iron seive, pestle and mortar, a few stools and beds complete the simple requirements of a people who are rich because their wants are few and lives simple.

The late Rev. G. Maxwell Gordon, C. U. S., who itinerated largely in this district, writes, "I earnestly trust that this district may not be long without a medical missionary." There is a general impression that the white man's incantations are the most powerful, and that we

have instantaneous (albeit illicit) cures for everything. One poor old man, who has cried himself blind over the death of his son, wants his sight restored; another who is bedridden wants the use of his limbs; a third asks a remedy for chronic chest or liver complaint." Again he says, "During the sickly season of August and September, we had plenty of applicants for medicine among the villagers. With the Bible in one hand and quinine in the other, there was abundant access to houses which would otherwise have been closed, and some very valuable experience was gained. The conviction was greatly strengthened that the medical element when combined with missionary work is a powerful auxiliary for good." Dr. S. E. Johnson has fulfilled his desire, and she will, if she is supported liberally, be enabled to follow in the steps of our Master, who sent his disciples to preach the Kingdom of God and to heal the sick.

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THE HOPES AND EXPECTATIONS OF YOUTH.

WHEREIN THEY FAIL AND WHY; WHEREIN THEY SUCCEED AND WHY.

Read at the W. G. M. S., Pittsburgh, Pa., by Miss Blanche Melvaire, Hulton, Pa.



HAT a wise and beneficent provision of the All-Father to have planted in the human breast that hope that springs eternal. What blackness of despair would often surround us without that anchor hope to cling to. Almost as soon as the mind begins to reason hope is exercised, and is our close companion all through our earthly pilgrimage, and at the end of life, as we near God's acre, and the dark shadows of death close around us, hope shines like a beacon-star.

Some one has tried to convey to us the misery and wretchedness of those confined in a certain dungeon, by inscribing on its doors, "Who enters here leaves hope behind." And is it not because that inscription is written on the doors of that place where those are whom Christ rejects because they rejected Him, that there is such infinitude of woe, an eternal future of hopeless remorse and despair? When the heart is crushed and bruised by trials and temptations of the world, buffeted by ill-fortune, how it would sink under the burden, almost more than it can bear,

were it not cheered and sustained by hope, the hope of brighter and better days; and the sick one whose frame is tortured and racked with pain, with how much more fortitude the suffering is endured if upheld by the hope of disease conquered and pain vanquished.

But though hope is ever with us, youth is its blossom time, youth its flood-tide, when our hopes and expectations run highest. What bright visions we entertain for the future. Some hopes perhaps to be fulfilled to our own sorrow, some never to be realized, and some whose fruition is for our eternal happiness. In youth our hopes are bright and promising because we have not learned those stern lessons of bitter experience that teach us the fallacy of some of our hopes, the unwisdom of others. But if the lessons are rightly learned they give us truer and more abiding hope.

Older people are inclined to be amused at the extravagance of youthful hopes, and recall with sadness the hopes of their own youth, and point to their own experience. But how useless is this, for though we must all learn by experience, it is our own experience, not that of others. Not until that wonderful web called life shall be unrolled in eternity will we know how much of the hopes and expectations of our youth have entered into its warp and woof. As we glance over its checkered surface, beginning with the threads woven in youth, how many of the glistening ones are the sweet bright hopes of the future. As we go along farther here and there are the dark sombre threads of hopes that have borne no fruit, or hope deferred that sickened the heart. And here are the rich warm threads of hope fulfilled. As we approach the end of the web the threads grow duller and darker, but may there shine through it all the bright silver thread, the hope of eternal life.

And wherein some of our hopes fail

and why? The fulfillment of our hopes and expectations must depend to a great extent on our exertions. Some of our hopes are of such a fleeting and evanescent nature, that to-day they seem bright and real, tomorrow they are forgotten, not entertained long enough to be of any moment. And again we have hopes in a vague and desultory fashion without striving or putting forth any effort to bring about their realization—hopes perhaps of a high and noble order, hopes, which if achieved would bring comfort and solace into darkened and discouraged hearts, and make the world better than we had lived. We are rather prone to pride ourselves on the possession of these hopes; to consider ourselves very worthy and exemplary persons, and the world rather fortunate that we consent to inhabit it. Thus we go on hoping and hoping, never achieving, until we find the fruit we so confidently expected, like apples of Sodom, turn to dust in our grasp.

And perhaps in after years we will be full of gratitude to our Heavenly Father that some of the hopes of our youth were disappointed. The disappointment may have been very bitter and hard to bear. But had the result been as we wished it might have been the source of much grief and anguish to us; it might have been in opposition to God's plan. We hope one thing, but God in his infinite wisdom plans another. We had hoped to occupy a large place in the world; we would lead the van of earth's hosts; great deeds would be ours. We see ourselves surrounded by a halo of chivalrous actions, sitting in high places receiving the plaudits and gratitude of an admiring world. But God had planned for us a little niche in some obscure far off corner of his great workshop where only those nearest us know of our existence. We had hoped to build great stones in the temple, but God had planned that ours should be little ones. And

God, who knoweth all things, knoweth our fitness far better than we do ourselves. But does not the beauty and symmetry of the whole structure depend on the little stones as well as on the great? And is not the fragrance of a life well spent in God's service just as sweet and acceptable to God if lived in an humble and unknown way, as one whose deeds are known to all the world?

The one talent man is just as precious in God's sight as the one of ten talents, if he as earnestly strives to turn that one talent to its fullest account. The world rejoices to-day that the hopes of many of her greatest were doomed to disappointment. It was not the hope of Paul, the proud lawyer of Jerusalem, that he would one day preach the gospel. He doubtless hoped to win laurels in the cultivated circles of Judea's capital. It never entered into the expectations of the proud Pharisee that he should suffer bonds and stripes, and perils by land and sea and martyrdom for the sake of a lowly and despised Galilean. And is not the world richer to-day by the downfall of Paul's hopes? The hopes of Israel were for a Messiah, a great military leader who should deliver her from the bondage of nations, and now the world throbs with gratitude that Israel's Messiah was not a great commander, but a Prince of Peace to deliver us all from the bondage of sin. In the youthful dreams of the young priest, Martin Luther, he may have fancied himself seated in the papal throne, wearing the triple tiara, and wielding a power greater than kings. But what a reformer the world would have lost had those expectations been fulfilled.

Each year from the doors of our schools comes forth a vast army of young people equipped for their life work, and radiant with hopes and anticipations of success in their chosen field of labor—hopes, which from their very extrava-

gance must to a certain degree result in failure. Here is the prospective young legal light with perhaps rather decided opinions as to his own forensic eloquence; wrongs may not be righted, nor victory rush to his banners quite as quickly as he had fondly hoped. And here is one whose chosen work is the noble one of medicine, who hopes to bring healing to his suffering fellow creatures; pain and disease are not so speedily banished nor does death put spurs to the pale horse and gallop off at the approach of young Galen. Here is one whose mission is the Christ-like and Christ-given one of leading men's souls to God; sin does not slink away, nor does mankind forsake his evil ways and come seeking the bread of life at his hands so soon as he had expected. Or here is the young girl whose chosen lot is teaching, or perhaps the harder one of carrying the light of the gospel into darkened lands. How bright are their hopes before dull routine work or many discouragements have taken the edge from their youthful ambitions. But is it not true that much of the ultimate success that will come after patient and painstaking effort depends on these same hopes and expectations? If they had not hoped much they would not have striven for much, and would not have attained much, and because perfection cannot be attained does not argue that it should not be striven for.

The church to-day needs the zeal and enthusiasm of youth just as well as it needs the maturer counsel and more conservative policy of older people. Never before in the history of the church have the young people taken such an active part in church work and never has church work made such rapid progress. Seeing how much good could be accomplished by individual work, the young people have felt that more could be done by combined effort, recognizing the truth of the saying, "In union there is

strength;” so the young people have organized for more effective work. Having the promise that “where two or three are gathered together in Christ’s name He will be one among them,” surely where two or three are banded together for aggressive work for Christ we have a right to expect his Spirit among us. These hopes of successful organized work have been abundantly justified, as witnessed in the success of young people’s prayer-meetings, young people’s societies of Christian endeavor—very feeble and tentative at first, but with courage born of success, growing bolder and more far-reaching in their endeavors; the many circles of King’s Daughters and King’s Sons, whose sweet ministrations of kindly words and deeds testify that they are done “In His name;” the Young Women’s Christian Temperance Union, whose earnest purpose is to help free our country from that remorseless demon drink; the young people’s missionary societies, anxious to help answer the cry, “Come over and help us,” from the Macedonians of to-day, and not forgetting the countless mission bands, where eager little workers with loving hearts and helpful hands are bringing their sheaves to lay at the feet of Him who suffered them to come unto Him and forbade them not. If no other good

was accomplished by these various societies the education of the young people in church work itself would be of value in training them for future work, for when those who are bearing the heat and burden of to-day have passed away, others will be ready to take their places, that the work in God’s vineyard may not languish.

The phenomenal growth of these societies in the short time they have existed, and the good they have accomplished, surely justify their existence and prove to the veriest sceptic that they have their place in God’s appointed plan for the world’s redemption.

But whatever the aim and purpose of all this organized work, we can look for no success unless our “hopes and expectations depend on God indeed.” And when troubles come we can “Flee for refuge and lay hold on the hope set before us, which hope we have as an anchor of the soul both sure and steadfast.”

In preparing for this service let us “put on the whole armor of God, taking for our helmet the hope of salvation,” and let our actions show “whose we are and whom we serve.” Let us

Be good, sweet youth, and let who will be clever,
Do noble things, not dream them all day long,
And so make life, death, and that vast forever,
One grand sweet song.”

EZRA AND ME AND THE BOARDS.

NEW YORK OBSERVER PRIZE STORY, BY MARY H. FIELD.

Mrs. Johnson Loquitur.

Recited by Miss Eva Shontz, at W. G. M. S. and adapted to our MAGAZINE.

“We’re plain old fashioned folks, my husband and me, and we’re getting along into years. Ezra is past seventy, and I’m so near it there ain’t any fun in it—but we’re considerable smart and independent yet, and so we live in our snug little home instead of breaking up and going to live with the children as

some folks would. There’s more than a fifty-vara lot in the place and plenty of fruit trees and vines, and my roses and geraniums are famous, if I do say it, and Ezra keeps things up in good shape outdoors and me the same indoors, which is the natural scriptural way according to my thinking. I never did like women

doing men's work, nor men women's for that matter. Ezra does offer to wipe the dishes often, but somehow I can't stand it to see him with one of my big gingham aprons on and he'd get all spotted up if he didn't put it on, which I'd hate to see even worse, and so, there it is. The children are all married and settled, making a fight for a living just as we used to, and they're all steady go-to-meeting folks, I'm thankful to say, and prosperous enough, I guess. Once I was going to have the boys all presidents and the girls riding in coaches, but now I'm just thankful to have them good plain, honest folks. There's nothing like seventy years to take the nonsense out of a body!

"Yes, we're fixed so that we don't need to worry if we're keeferful and don't go into no extravagancies, like keeping two fires or having a fit of sickness. We're used to saving and wearing our clothes forever (I've worn my black straw bonnet ten years, just having Miss Armstrong touch it up now and then, and Ezra—I couldn't tell without reckoning when he had on his very best coat), but we always pay our pew rent and help support the causes—that's the way we were both brought up. But, Oh me, how the causes do grow and multiply! Once there was only foreign missions and home missions and the Bible society and the tract society, but now there's the women's boards, too, and the freedmen and the old ministers and Church extension and the Sabbath-school and Y. M. C. A. and W. C. T. U. and land knows what. Well, of course we couldn't give only a mite to the old Boards, and the only way we can do anything for all these new causes is to keep crowding on a little more load every time—same as the man that got so he could carry an ox just by beginning with it as a calf. Ezra's a tailor you know, and he always made a fair sort of living in old times, but what with great stores full of ready-

made clothes and such lots of machinery it got so that all he could do was to repair and fix over things, and he's a master hand at it, if I do say it. It's something I could help about, and every time there was a new cause I'd say, "Now, I can earn a dollar for that, I guess," and many's the day I've cleaned and patched and pressed till my back was pretty well used up. Somehow, we've always managed to do something for every single one of the causes. I never could sit in church and have a contribution box shoved right before me and not have a nickel to drop in it. Ezra's the same way only more so. I do believe he'd feel like going right through the floor if he couldn't always put something in. Maybe it's a habit; if it is it's a good one. Well, whatever the motive may be, that's the way Ezra and I feel about the causes.

"But what I started to tell you was not about any of these little regular affairs. It's something a good deal bigger. It's how we've helped about the debts—foreign and home. We always treat the Boards just alike, same as we do the children. We don't believe in debts; that's habit and pride too, maybe—but we don't.

"Ezra's a great reader; I ain't; I couldn't ever seem to get the time when I was young, and now my eyes have given out considerable, and I shall have to wait for kingdom come before I'm a scholar. But Ezra'd rather read than eat any day. It's been amazing convenient for me when he had to wait a bit for his dinner or supper. Catch him hurrying or fussing if he could get hold of a book or paper! So, of course, we've got no end of books, histories and such. Somebody's always giving them to Ezra—old Elder Harris willed him his books, you know, and when any of our church folks move away we're sure to get a fresh stock. We take all the men's church papers and the WOMEN'S MISSIONARY MAGAZINE, and Ezra's sister always

sends us the *New York Observer*. I read of them what I can, but Ezra, he just devours them, and so he's what I call a scholar, and when he talks in meeting folks like to hear him, if I do say it, and he can give illustrations better than lots of ministers. Ezra prays well, too, at meeting and at home, and lives all the same as he prays. If he didn't I wouldn't mention the praying.

"Well, we were thinking and talking a great deal about the debts of the Boards, three years ago this summer, and casting about to see what we could do. Of course I've always had missionary eggs; every fifth egg is my rule. If the old Jews gave a tenth, pity if the Christians can't give a fifth! And there's my cherry and apricot trees. Some years they've helped me out ever so much; and there's the rent of our spare room, I always set aside part of that; but what was it all among the causes when each wanted an extra effort, and deserved it, too? It's the extras that make the trouble always. What was left for the debts? On our mite-box, it says, 'Freely ye have received,' and I hope I'm not a stock or a stone not to know that I've had mercies enough! Just to be well and breathe, in California, is a pretty big blessing, Ezra says when he reads about the cyclones and the sunstrokes and the blizzards back East. But it's when he goes to talking about history, that Ezra gets real eloquent. Why, he'll go on by the hour about what the early Christians went through, just to spread the gospel, and the way they crept here and there with their little rolls of Scripture, even across the sea into England, among the awfulest heathen that ever was, if they was our ancestors; and about the Waldeneses and the Huguenots and Covenanters. I declare for it, when Ezra gets to telling these stories, I feel so worked up, I'm ashamed to think I've had my bonnet done over at all. What do I know about self-denial, anyway?

"But to go back about those debts. We haven't had a bit of new furniture for thirty years. Everything's just what we got when we first came to California. Oh, yes, I did get a new rocking-chair for the front room after Eliza was married, and I wanted to rent the room. Then when mother came to live with us she brought from the old home in Maine the things her mother gave her when she was married—an old cherry desk and an eight-day clock and a spinning-wheel, if you'll believe it, a little old-fashioned flax-wheel, spindle, distaff and all. We thought that was a big joke, but you'll see. We put the wheel up in the loft and the children used to play with it, though grandma kept a pretty sharp watch to see that they didn't break it. I think she always hoped it would come in fashion to spin our own linen again. After mother died the young folks used to get it down for tableaux and New England kitchens and such things, and once Cora Gillette, the banker's daughter, asked my Eliza if we would sell it, which, of course, Eliza wouldn't listen to—sell grandma's wheel indeed!

"Talking about debts—if we had something we could sell,' says Ezra, and I just laughed, but he fell to telling about the early Christians living under ground and starving to death till I was sober enough to cry. I always lie awake nights when anything troubles me—foolishest thing in the world to do!—and I was lying awake that night and all at once I thought of the wheel. Of course I hated to part with it, but what was that to be thinking about such a time as this! So in the morning after Ezra went to the shop I got down the wheel and cleaned it and oiled it and rubbed it till it shone, and then I put on my bonnet and went over to Mrs. Gillette's, who is such a genuine lady that nobody is afraid of her; so I just told her I'd like to sell mother's wheel. Miss

Gillette was in the room and she joined right in. 'Of course we want it, mamma,' says she, 'do send the man right over for it.'

"I think I'll step over to Mrs. Johnson's and look at it myself," says her mother, and so she come home with me, and when we came in she sat down and we had a nice visit. She said right away she'd take the wheel and would give me ten dollars for it, which I thought a real good price. Then she says, in her soft, beautiful way; 'Dear Mrs. Johnson, you're not in any trouble, I hope, that makes you anxious to sell this wheel?'

"No," says I, 'only those Board debts.'

"Whose debts? What debts?" says she, in a kind of surprised, inquiring voice.

"Board debts," says I, and upon my word I had to explain it to her, although she's one of our church members and a most lovely woman, but she never had an Ezra for a husband. Well when she understood it, her great soft eyes filled with tears and she took out her purse: 'Dear Mrs Johnson,' says she, 'I didn't offer you half enough for that wheel,' and she just made me take twenty dollars!

"It's always Mrs. Gillette's way when she's been doing anything generous to act as if it was nothing remarkable; and so she began to walk around the room and to look at father and mother's pictures and the old clock and the desk. 'You have a fortune in these quaint old things,' she says. 'People give a great deal for them nowadays, but of course you'll never part with them.'

"No indeed," says I, and I felt almost hurt to have her speak of it, but she came and took both my hands in her soft, pretty ones, and kissed me and said she was more grateful to me than she could tell for the wheel and for a lesson, and then she went away. Poor thing, she's just crowded to death with her big house and her help and her company!

It's no wonder she hadn't thought about the debts.

"Well, you should have seen Ezra when he came home and I told him. 'Twenty dollars!' says he. Who'd have thought we could give twenty dollars toward the debts?' But we did. I put it in my envelope at our thank offering meeting with this text, which Ezra found for me: 'Thou, O God, hast prepared of thy goodness for the poor.' But there was a gift of a hundred dollars that was taken from another envelope, with this verse:

"I thank Thee for Thy written Word, my God,
For every sacred line;
But more I thank Thee for Thy humblest saint,
Whose daily life doth shine;
A living page, most true, most pure, most sweet,
Fresh from Thy hand divine.'

"That was Mrs. Gillette's, we all knew. Of course she meant Ezra. Nobody ever thought of calling me a saint!

"Well, a year went by, and if those blessed old boards wa'n't just as bad off as ever! Some says they ain't managed right, but Ezra says, 'How can they stop spending when they get such letters, not only from missionaries, but from converted heathen?'

"I'd noticed Ezra looking at the desk, and I just felt in my bones what was coming. It would have to go, much as we sot by it, and so it did. We'd kind of planned to give it to son Ezra, but just as like as not there'd have been some hard feeling between him and his brothers about it; so Ezra put all his papers in a bureau drawer that I cleared out for him, and I found places easy enough for all the things I had in the desk, and Mr. Gillette himself came over and gave us twenty-five dollars for it. Of course, we missed it some, but what's that when you think of what you have received? Mrs. Gillette gave a hundred dollars to foreign missions and a hundred dollars to home missions last year, and I'm pretty sure that the Boards are beholden to Ezra for a good share of it, but that's the last thing he thinks of. When

son Ezra came to see us last fall he was a little put out about the desk, though afterwards he saw it just as we did; but he went out and bought his father a little writing-table, wonderfully handy.

"And now here is the same old story ringing in our ears again about the debts! There's just one thing left. It did seem for a while as if I couldn't part with it.

I'm a natural born miser, I am! I was gazing at the clock the other evening, and says I to Ezra: 'What an heirloom this clock is!'

"Yes," says he, "but the gospel is a great deal older and preciouser heirloom; thanks to the missionaries who

brought it to England!"

"I was lying awake that night, and got to thinking how I'd been blessed in my godly mother and grandmother, and how glad they would be to have the old clock spread the gospel, and then the queerest thing happened. The clock began to tick: 'Free-ly, ye-have, received; free-ly, ye-have, re-ceived!'"

"It's kept it going ever since till I'm most crazy. I told Ezra of it this morning, and he says maybe if it went over to Mrs. Gillette's and stood on that broad landing upon her stairs, it might keep on saying the same thing till even Mr. Gillette, who never goes to church, would hear it. Who knows?

CHILDREN OF FOREIGN MISSIONARIES.

BY A MISSIONARY.



ONE of the difficult questions foreign missionaries have to decide has reference to their own children. Climate, want of proper schools, and other causes compel them to pursue one of the following courses: they must either send or take their children home and leave them to the care of others, or abandon their work at a time when best fitted for it, and and when it may be most needed. This necessity is one of the severest trials missionaries have to meet, and calls for strong faith and earnest prayer.

It is difficult to see how the work can go on with efficiency if, as a general rule, missionary parents must permanently leave it when it becomes necessary for their children to leave the country where it is done. But is this necessary? May not these parents, having consecrated their children to Christ, leave them, for His sake, to the care of others?

Evidence of special care bestowed by the Master upon such children has not

been wanting, as may be found, it is believed, in the following communication.

The writer has the names of all missionaries sent by the American Board to its different missions in India and Ceylon previous to 1874. And though he has not the names of all their children, he has known many of them, and had the means of learning much respecting the history of others.

While he was himself connected with one of these missions for nearly forty years, it was the practice in each for its members to observe a season of special prayer for their children at a particular time each week. How far the facts here given are the result of this concert of prayer cannot be told. But they are interesting and encouraging.

The following statement, though not claiming to be complete, is the result of careful notice, and is certainly *within* the truth. Of the sons of missionaries sent by the Board to India and Ceylon before 1874, twenty-eight became foreign missionaries, seventeen clergymen in

this country, and seven physicians. Fourteen, after graduating at college, became teachers, or engaged in other useful employment, and eleven are known to have become useful men without a collegiate education. One lost his life in the Union army during the civil war. Two died in college, and one soon after graduating. One was pursuing his studies in college a year ago, and three in theological seminaries.

Of the daughters of missionaries mentioned above, twenty-seven, as is known, became missionaries or the wives of missionaries, and eleven others married clergymen or educated men in other professions. Ten, after completing their education, engaged in teaching or other useful employment, and three, not graduating at public schools, became useful as Christian wives and mothers. One had just entered the institution at South Hadley a year ago; one was in her last year of study preparatory to Wellesley College; one was in an academy in Massachusetts, and one in a normal school in New York City.

The following account is confined to the children of a single company of missionaries who went out in the same ship. The company consisted of four men, with their wives, and an unmarried lady. About two years later the young lady was married to a missionary. Fifteen sons and eleven daughters born to this company lived to adult age. All but two or three were sent or carried home by their parents and left in the care of others. These would have been thus left had not their parents been prevented by other causes from returning to their work in accordance with their earnest wishes.

All early became members of the church.

Ten of the sons graduated at college. Six of these became ministers, of whom three went abroad as foreign mission-

aries, and another would have gone but for the failure of his health.

Two engaged in journalism. One, having taught for five years in a college in India, is now studying in a theological seminary in the United States. One studied medicine and settled as a physician in New York City.

Of the other five, one died while a senior in college. One, having graduated at a medical college, is a practising physician in Massachusetts.

One, an elder in a Presbyterian church, is a journalist in one of the principal cities of the Northwest. The two others, in useful callings, are active workers in Sabbath-school.

Of the eleven daughters, two, after several years' work in a foreign mission, became the wives of missionaries. One graduated at Mount Holyoke Seminary, and went to Ceylon as a missionary. One, after graduating at the same school, engaged in teaching in New York City. One died not long after her marriage to an educated Christian man.

One graduated at a normal school in Massachusetts, taught five years, and married the pastor of an important church. One having received an education in other schools of high standing, graduated at the Woman's Medical College, in Philadelphia. One graduated at Wellesley College, taught six or seven years, and is now giving assistance in missionary work in Spain.

The other three are all useful as intelligent Christian wives and mothers.

These accounts are given with the hope of affording encouragement to missionaries called for the sake of Christ to put their children from them, and to those who give them sympathy and help.

Does not the Lord care for such children?

DECEMBER, 1890.

Missionary Review.

Missionary Correspondence.

LETTER FROM INDIA.

JHELUM, June 27, 1891.

DEAR FRIENDS:—They say it was my time to write for the Magazine in April, and I suppose I should have written if for no other reason than to let the church know that I am still living, especially as there seems to be some doubt about it.

A friend called my attention last week to the first question in the "question drawer," which horrified me. "Can you refer me to any printed article giving the life and history of Mrs. S. E. Johnson M. D.?"

Now I have a natural horror of obituary notices, but to think of any one asking for such information about me when I am living, is enough to send me off.

Now, my dear editor, please tell C. L. M. that I am still living, and will be glad to hear from her; give her my love.

The hot weather is on us in real earnest, and I do not feel a bit like sitting down to a sober, thoughtful letter. My brain wont work; but, if what has often amused me in the midst of work, and sometimes even worry, will amuse your readers, they are welcome to share it.

Two months ago, a serious typhoid case came under my care from Gugrat, some thirty miles out. It was a young woman, 24 years old, an only daughter. Her husband, parents and brothers accompanied her. The youngest brother, a lad of 20, and the old mother, nursed her faithfully through four weeks of fever.

The lad learned to take temperature accurately, and every day he walked over to our house from the dispensary, (where I had given them a room) three times a day, making in all three miles. Two weeks ago, the patient was well enough to go home, and as I saw them to the cars, I said to the young man, "Now let me hear from you daily," and here is one of his letters:

To Mrs. Johnson Esq., B. D.

HONORABLE DOCTOR:—The condition of my sister is better than Jhelum nearly from a week, she was in a good state but yesterday she eat some Pulao (rice and meat fried in clarified butter) when I was not present in home. She was attacked by the fever for three hours. I always give her medicines and food on directions. My sister gives the compliments to Miss Sahib, and to you.

I am your obedient servant.

SANA ULLAH.

Shop Keeper, "Gugrat."

Another, an educated native judge, to whose family I am visiting physician, wrote lately saying, "My servant's little boy is lying dangerously ill of fever enteric which has not left him a moment. His internal aspect is rather alarming. Will you kindly help the child, for you will probably be saving the life of a child which otherwise may die for want of medical aid."

Goodby, and when I have something more to say I will write again. Love to you all. From your missionary.

S. E. JOHNSON.

FROM INDIA.

ZAFARWAL, INDIA.

DEAR FRIENDS:

Your sisters in India, do not wish to be left behind in this age of progress, even though they do live in a "slow go-

ing" old country.

The Gujranwala and Zafarwal societies have not been organized very long and that accounts for there being no contributions to report from them. We

have some money in our Treasury, but not enough to amount to \$1.00, so it could not be reported.

I am sure you would be delighted with our little society which meets once a month in our little mud church.

On the day we organized, I said to Mrs. Barr, "Our women will no doubt think the whole thing very amusing." But when the time came for meeting, they all walked into the church very solemnly and seated themselves on the floor.

They do not see very much use in carrying on business in accordance with Parliamentary rules. When my name was proposed for president, they all voted yes very heartily; when the "all opposed no" was said, Ram Dei, Kanaya's wife thought it time to speak, and she said, "Why should we be opposed?"

Last month our subject was the Zafarwal Mission District."

The women were wonderfully pleased to learn that we have one thousand villages in this district. That there are christians living in eighty-five of these. That the christian population numbers 900. That 400 boys and 30 girls are attending school.

Four of our members can remember the time when the name of Christ had never been heard in all this large territory. The oldest member, who is rather

childish, said, "When I go home I am going to tell all this to my old man."

We do not have papers prepared, as that would simply frighten our dear old Punjabi women who cannot read a word. We go there and talk and every one joins. Next month we are going to do some sewing and the subject will be, "The Sialkot Mission District"

We want to go all around our mission in this way, then we think our women will be ready to hear about the Lord's work in other parts of India as well as in other lands.

You will see that our contributions have not been expended on any of the objects given in the blank for the report. Indeed some of the societies have not decided how to spend their money. I have put the contributions in the column for total.

Will you please send me seven blanks. Other societies may be organized during the year. We are thinking about organizing a few in our district. I think they will stir up even our ignorant village people to take more interest in the Lord's work.

Pray for us, for our work is a trying one, and we need more grace. With Christian love.

Yours in His name,
MARY J. CAMPBELL.

LETTER FROM CHARLESTON, W. VA.

Miss Eliza B. Wallace, from whom we are always glad to hear, says, "In looking over my letters I found one which will show something of what our students are doing."

CHARLESTON, W. VA., May 31, 1891.
MISS ELIZA B. WALLACE:—

DEAR SISTER:—Though an entire stranger to you in person, your name has become quite familiar to me during the past two years, as I have been en-

gaged in connection with the public schools of this place, and have been brought in contact with Mr. Prillaman, a former student of your college, who frequently refers to you with the greatest respect and admiration for your work. Since teaching himself he has learned to realize the value of encouragement, and remarked to me that he thought it might be gratifying to you if I would express to you my appreciation of his

labors here, and might encourage you in your field of work for the Master.

I have been engaged in teaching drawing to both pupils and teachers. In that capacity I have had the opportunity of watching the teachers in their rooms, and I fully appreciate Mr. Prillaman's labors and his consistency as a christian, and his efforts to impress true christian principles on the minds of his pupils has been to me a source of the greatest pleasure. During the past year he has had under his care the worst room in the city, and at the opening of the year it was a gloomy prospect, but now it is one of the best rooms that we have.

To secure this result needed patience, tact, courage and firm reliance on God, with an earnest desire for the best good of the children. Before coming here, I was never brought in contact with the colored people, as a class, but my object in coming was to introduce into the schools a new branch of study, and had

under my instruction all connected with the school, from the superintendent to the smallest child, white and colored. All began together and had equal facilities. Now at the close of two years I can frankly state that in every respect the colored have proven themselves fully equal to the white.

It affords me great pleasure to speak to you of his encouraging work; that one with whom you have faithfully labored is now carrying on the work so successfully; and that in the midst of his own arduous work his heart turns with gratitude to you for your efforts in his behalf.

May our Heavenly Father richly bless you in your noble work and cheer and comfort you in times of doubt and depression, enabling you to keep the eye of faith on Him who has said, "I will never leave thee nor forsake thee."

Yours,

H. S. CRANDON.

EXTRACTS FROM A LETTER FROM INDIA.

If you could only see for one day the grovelling poverty and ignorance, sin, filth and disease of the people here; our home life in America would seem like heaven by contrast. It is almost impossible for you to form any adequate conception of the degradation of these people. Sometimes when I think of the comforts we have at home and the general education of the people, and the comforts even of the poorer classes, I wonder that any mass of people can be so blessed—for India's millions are mostly grovelling in the dust.

This morning I walked with the Bible woman over to Fattahghar. We have some Christians there from the sweeper class. It is only about half a mile across the fields. There are a number of baptized women there, but they do not care much about being taught. Some

of them are scarcely able to tell anything about Jesus. To-day as we were about to leave one woman came to us as we were talking to a poor sick woman. We were speaking about Jesus, and this young woman said, "If Jesus would only do us some kindness." I said, "Why, he has been kind in that he gave his life for you." She said, giggling, "If he would only send away the itch from my children." We had just told her a few minutes before what to do for her children and the simple remedy that would effect a cure, so her words and manner were extremely offensive. I told her she was speaking blasphemy—that God had given her wisdom and she knew what to do for her children, and could get the remedy for two pice; that as she had been given understanding she should not be so stupid.

Many of these people, in fact a great many, have no idea of getting spiritual good alone. They think if they do not get some worldly gain it is no use being

Christians, and often they deceive the missionary by their seeming sincerity when it is all after gain.

Young People's Department.

THEY NEVER THINK OF STAYING AWAY.

This is the record sent us of the young people of Bailwidu, West Africa, in reference to the service for prayer which is held every evening of the week. What a record it would be if, of all the mem-

bers of the churches in this Christian land, it could be said in reference to the mid-week service for prayer, "They never think of staying away."—*Missionary Herald*.

MY FATHER'S FIELD.

A maiden stood where the fields were ripe,
And gathered the golden wheat;
Gaily she sang as she bound her sheaves,
And laid them about her feet.
One marked her there, as she passed her by,
Alone with her hard earned spoil,
And spoke of rest, for the sun was high,
And the reaper spent with toil
But the maiden smiled, as her glad voice said,
"Nay, lady, I may not yield;
The work is great, but the work is sweet,

I toil in my father's field."

Gleaners of Christ, in your lonely toil,
When weary and fain to yield,
Take comfort here, though the work is great,
"Ye toil in your Father's field."
And the Father's house lies over the hill,
Where the sun of life goes down;
There shall ye rest, and the Father's smile
Forever your work shall crown.

—E. G. Stuart, in *Church Missionary Gleaner*.

On the arrival of fresh lady missionaries in India, a native who takes a deep interest in the efforts which European Christians are making on behalf of his countrymen remarked: "Upon my word

it is wonderful! These Miss Sahibas come up like flowers of the field. When it gets hot they wither away, but they come up again all the same."—*Punjab Mission News*.

BIBLE READING.

BY E. N. SHARPE, B. A., Cambridge.

"The Name of the Lord is a Strong Tower."—Proverbs xviii. 10.

This is a very plain statement—has it been proved? Yes, by many, and we can likewise prove it.

1. Jer xxiii. 6.—"The Lord our Righteousness."

Cf. Isaiah lxi. 10.

Our righteousnesses are as filthy rags.

Christ's is perfect and complete.

No room for self-righteousness.

This is a *strong* tower. The righteous runneth into it and is *safe*.

2. Isa. xii.—"The Lord my Strength."

Immediately after the new life begin temptations.

Secret of Daniel and three young men.

They were *in* the tower.

(Daniel vi. and iii.)

Run into it, and keep in. It is *strong*.

3. Gen. xxii. 14. — "The Lord will Provide."

No *anxious* care or worry.

Ye are of more value than many spar-

rows. (Luke xii. 7).

4. Judges vi. 24. — "The Lord is Peace."

Col. i. 20—Through the Blood of His Cross.

John xiv. 27.—My Peace.

—*Our Boys' Magazine*.

LION STORY.



MISSIONARY caught sight of the lion picture as it lay on the editor's table. "Why," he said, "that's exactly like the lion I nearly walked on once." So of course we begged for the story, and here it is written by the missionary himself:

LION STORY; OR, A NARROW ESCAPE.

The missionary was travelling through a part of Africa called "Savage Garden," which is, in fact, no garden at all, but a broad desert covered with trees and jungle; that is to say, low straggling forest. Stretches of grass land intervened, with here and there a marshy depression where water lay after the wet season, which comes about April or May. The air in parts of this "Savage Garden" is oppressive and relaxing, wearying the traveler before his time. Food there is none, save the sharp wild fruits of the forest; and to the man that can get it, the honey of forest bees, is sometimes dangerous, owing to the bees feeding on poisonous flowers. An occasional partridge or guinea fowl, and the antelopes, giraffes, zebras, and ostriches, which sometimes unexpectedly cross one's path, may be shot or hunted by those who have any strength left after their toilsome tramp. At this part of the journey the poor porters have to make all-day-long marches under loads that are heavier than usual, because each man has to carry his provisions as well as water, there being no people from whom one can buy anything.

It was a time of sore famine in these countries when the missionary was travelling, even in the parts where people were to be found, and he was always anxious to shoot some game, not only for his own larder, but for the poor men. So one day he took up his shot gun, and put some ball cartridges into his pocket as well, and went on before his men to see if he could meet with a guinea fowl, or perchance an antelope, near enough for his aim. He knew the poor porters would keep shouting and singing as usual while they marched, in order to encourage one another on the way; that was why he went forward alone, lest any game to be seen might be frightened away before he could come to it.

When the missionary was well ahead and the men quite out of ear-shot, he happened to stop to clear his spectacles from the streaming perspiration, and to blow his nose!

* * * *

What is that great tawny mass which suddenly becomes visible in the path immediately before him—moving gently away—? Can it be? Yes—it must be a *lion*! The missionary began to think what he should do. Of course, he might fire on the beast with his shot-gun, but even if he had used ball cartridge, it was hardly the thing to attack a lion! Then the lion, having gone some twenty yards, turned half round and regarded the missionary steadily, the missionary returning the gaze with interest, and thinking that it would be quite time enough to fire when the lion should attack *him*. Al-

though the missionary felt curiosity rather than fear, it was a relief to see the lion turn away once more, and make for an elevated bank or ant-mound about eighty yards off, where he stood again, and had another and longer gaze at the missionary, who stood on his guard as before, and had a fine view of the creature's profile.

The great animal then trotted off into a clump of low trees and scrub near, and then the missionary had nothing to do but just to wait till the foremost of the porters should arrive on the scene. When at last they came merrily up, they all went up together, and had not gone very far before they saw what it was that the lion had been doing. To the right of the path, about 200 yards away, there was what seemed like an assemblage of young *baobab* trees, trunks without branches.

Well, the said young *baobabs* seemed to become possessed of motion—certain objects like lopped branches at the tops began to move, and suddenly the whole

trunk started into life, and we beheld the curious spectacle of a *herd of giraffes* in full flight, swaying their long necks as they galloped with their uneven legs, rolling and pitching like animated ships on a rough sea. The lion had evidently been so intent on stalking these giraffes that he had not noticed the missionary's approaching footsteps.

I remember one thing very distinctly about the lion. A grass stalk appeared to be entangled in his mane, and jutted out horizontally in a curious fashion as he moved away.

I dare say, he was rather surprised, too at seeing a bespectacled white creature on two legs with an umbrella and gun ! I need not add how thankful I was to Almighty God for His protecting care, for if the beast had been lying with his face *towards* me, or if I had actually stepped *on his back*, without arousing him as I did by stopping to blow my nose, this tale might have taken another turn, or, indeed, might never have been told at all.—*Selected.*

Editorial Department.

The editor of the *Punjab Mission News* speaks some very kind and encouraging words of the work which is being done by our missionaries in India, as follows:

"The annual report of the American U. P. Mission, which has just reached us, is a model of concise and lucid arrangement and is supplemented by tables which give at a glance an insight into the statistics of eight mission districts, including 535 towns and villages inhabited by a Christian population of 10,162. Of these, 4,486 are enumerated as average attendants at the principal service, and the extraordinary total of 6,677 as communicants. Two districts, however, send in incomplete returns of average attendances, so that the disproportion between

worshippers and communicants is not so startling as it is made to appear. We are aware of the great difficulty of gathering the villagers together for service, except on such great occasions as the administration of the Lord's supper; but when we remember that the average attendants include a large proportion of children, and that the total Christian community is 10,162, the communicants' roll of 6,677 will astonish high and low churchmen alike. In fact, in some stations, especially near Sialkot itself, the proportion of communicants to average attendants is as 2 or 3 to 1. We are glad to observe that there is a longer list of European subscribers to the mission than has been published before. It is a Christian duty

to lend a helping hand to the efforts of Christian missions made at our doors, and we are sure that if our American brethren make their work and their wants known amongst their English neighbors, this obligation will be cheerfully acknowledged and discharged.

As the majority of colleges and schools open this month we heartily commend the following thoughts, to parents especially, from the *Womens' Evangel*.

"For the future work of the church, for the hastening of the coming of the kingdom, I feel intensely interested that the boys and girls should have every opportunity for thorough equipment for service, and cannot urge too strongly upon parents their duty to their children in insisting upon their mental development. There is no legacy you may leave your children to be compared to the means at the proper time to secure an education.

"I feel this so keenly, because many times have people said to me, 'I wanted an education, but my parents thought it a waste of money.' They could only think of it with reproach toward their parents. A waste to spend money on the immortal, the imperishable!

* * "It may cost effort and sacrifice. How much more worthy the object than the mere physical comfort and material wealth you are now planning for them.

"I know what it costs. A minister's family! Seven children! What could be done? By industry, economy, much sacrificing by father and mother, with hands roughened by honest, hard work, the children have a college education. Though not rich as the world goes, no money would be taken in exchange for college training. While memory lasts, the remembrance of that unwavering devotion to a lofty purpose for their children will be a constant benediction and inspiration to do; worthy of such oppor-

tunities and such parents."

The writer of the first article of this number, Mrs. Grace Gardiner, is the wife of Mr. J. W. Gardiner, who from 1883 to 1885 was chief magistrate of the Shahpur District, in India.

Mrs. Gardiner says, "I am proud to say I have been called 'our Mrs. Gardiner' by many of your missionaries. I have had them as my guests and have experienced great kindness and hospitality from them, and some of my happiest memories in my twenty years in the Punjab are associated with these true and loving servants of Christ."

It is always a help to the mission work when persons occupying such influential positions as Mrs. Gardiner take such an intelligent and active interest in the work as carried on in boys' and girls' schools and the medical department. In speaking of this, Mrs. Gardiner says: "I thank God that He has raised up as our successors in the work Mr. and Mrs. Wilson, of whom Dr. S. E. Johnson writes 'I have had two very kind letters from Mr. Wilson, of Shahpur,' and Mrs. Wilson writes me, 'Dr. S. E. Johnson came last Tuesday from Jhelum with the special purpose of meeting us. She and Mrs. Scott and her excellent assistant, Miss Morgan, dined with us, and next day we all went to see the Dispensary and to look at the house which is just coming above the ground, where Miss Morgan and her cousin are to live. Yesterday Mrs. Johnson and I visited the Girls' Hindu native school, and went to see some of her 'cases.' The Dispensary is daily crowded and work seems to have begun most heartily."

In a report published not long ago, Dr. Sheldon Jackson, United States General Agent of Education in Alaska, gives a very interesting account of the establishment of a new mission station near Point Barrow, Alaska, last year. This is the

most northern school in America, and, with but one exception, in the world. And when we look at our maps, and discover that Point Barrow is the extreme northern point of Alaska, jutting out into the Arctic ocean, we may well believe that it would not be worth one's while to go much further in that direction in search of educational facilities. What a wonderful inheritance is ours! Has God given us more than he expects us to hold for him?

INTERIOR.

The unprovoked attacks on missionaries and foreign residents in China in the immediate past, have been so serious as to call for very vigorous action on the part of the English, French, German and American governments, who threaten well-merited punishment in case speedy compliance is not met with in redress of grievous wrongs. The recent riots seem to be but a fresh manifestation of the long-time prejudice and dislike of foreigners and innovations, so characteristic of China, which seems blinded to both temporal and spiritual interests. The defiant cry, "We will not have this man to reign over us," has been the ruin of more than one nation in the past, and let hoary Cathay beware.

In the monthly report of the Board of Foreign Missions it will be observed that four young ladies have been appointed to India. A member of the committee from the Women's Auxiliary Board in writing of these appointments says: "We hope the committee who had the matter in charge have decided wisely and that the Lord will add his blessing. The young ladies have *sound healthy bodies* in connection with their other good qualities. Let prayer be made that their voyage may be safe and pleasant and that God will bless their labors abundantly.

The annual report of the medical work

as carried on in Sialkot, India, by Dr. Maria White, is before us. It is gotten up in good form and contains interesting and valuable statistics.

Miss Maggie A. Smith's present address is Garnett, Kans.

Bishop Thoburn, who has recently been in Rangoon, Burma, says: "I enjoyed the delightful privilege a few days ago of calling upon Mrs. Bennett, of the Baptist Mission, now in her eighty third year and in the sixty-first year of her residence in India. She seemed to be in excellent health, cheerful and hopeful. She remarked that for twenty years she had worked every day correcting proof of Karen or Burmese publications.

NAMES OF DELEGATES OF W. G. M. S., MAY, 1891, PITTSBURGH, PA. 96 PRESENT.

ALLEGHENY.—*Principals*—Mrs. J. Wither-
spoon, Mrs. H. A. Crooks, Mrs. M. J. Steele, Mrs.
Black, Mrs. R. J. Taggart, Mrs. W. R. Park, Mrs.
Fleming, Mrs. S. Gussman, Mrs. W. H. Sterritt,
Miss Nannie Reed, Miss Katie Anderson, Miss
Jean Shaw. *Alternates*—Mrs. J. S. Robinson,
Mrs. I. S. Stewart, Mrs. Klugh, Mrs. George Price,
Mrs. E. J. Gwetzing, Mrs. N. Wylie Stevenson,
Mrs. J. F. Kenning, Miss Anna Shaw, Miss Craw-
ford, Miss Sadie Wilson, Miss Annie Miller, Miss
Martha Bergess.

ARGYLE.—*Principal*—Mrs. Anna Reid. *Al-
ternate*—Mrs. Harriet E. McClellan.

ARKANSAS VALLEY.—

BEAVER VALLEY.—*Principals*—Mrs. M. M.
Dice, Mrs. A. B. Telford, Miss Rena Given, Miss
Belle Patterson, Miss Lucetta Duff. *Alternates*—
Mrs. W. B. Barr, Mrs. A. J. Melon, Mrs. Young,
Miss Lizzie Scroggs, Miss M. C. Harper.

BIG SPRING.—*Principal*—Mrs. Rev. Aiken. *Al-
ternate*—Mrs. K. C. Johnston.

BROOKVILLE.—*Principal*—Mrs. G. A. B. Robin-
son. *Alternate*—Mrs. D. K. Duff.

BUTLER.—*Principal*—Mrs. David McCaw. *Al-
ternate*—Mrs. A. F. Kirkpatrick.

CALEDONIA.—*Principal*—Mrs. J. B. Lee. *Al-
ternate*—Mrs. John Rippey.

CEDAR RAPIDS.—*Principal*—Mrs. Rev. J. M.
Henderson. *Alternate*—Mrs. Rev. G. I. Findley.

CHARTIERS.—*Principals*—Mrs. A. T. Berry,
Mrs. Campsey, Mrs. Blair, Mrs. Ralston, Mrs.
Donglass. *Alternates*—Miss Lizzie Weir, Mrs.
Grimes, Mrs. Moore, Mrs. Clark, Mrs. J. C. Mc-
Nary.

CHILLICOTHE.—*Principal*—Miss Maud Max-
well.

CHICAGO.—*Principal*—Mrs. J. A. Patten. *Al-
ternate*—Mrs. J. G. Wilson.

CLEVELAND.—*Principals*—Mrs. J. A. Smith,
Mrs. D. R. Miller.

COLLEGE SPRINGS.—*Principal*—Mrs. Dr. George.
Alternate—Mrs. Dr. Lawrence.

COLORADO.—*Principal*—Mrs. Mary W. Mc-
Creery.

CONEMAUGH.—*Principals*—Mrs. Rev. J. A. Mc-

Gill, Mrs. Rev. W. S. Owens, Miss C. M. W. Foster. *Alternates*—Mrs. E. M. Jones, Mrs. Virginia Hastings, Mrs. Carrie M. Jackson.

DES MOINES.—*Principal*—Mrs. Mattie Henry. *Alternate*—Mrs. Dr. McCaughan.

DELAWARE.—*Principal*—Mrs. Mason W. Pressly. *Alternate*—Miss M. Ella Turnbull.

FRANKFORT.—*Principal*—Mrs. I. S. Moore. *Alternate*—Mrs. W. J. Golden.

EGYPT.—*Principals*—Mrs. Henrietta Harvey, Miss Anna Y. Thompson.

ILLINOIS CENTRAL.—*Principal*—Mrs. Eliza White. *Alternate*—Mrs. J. B. Gowdy.

ILLINOIS SOUTHERN.—*Principal*—Miss Hannah E. Davis. *Alternate*—Miss Lydia McKelvey.

INDIANA.—*Principal*—Mrs. W. H. French.

KEOKUK.—*Principal*—Mrs. Johnston, Mrs. Dr. Maxwell, Miss Ida McConnell. *Alternate*—Mrs. Rev. Swan.

LAKE.—*Principals*—Mrs. J. R. Wallace, Mrs. M. Runyan, Mrs. J. H. Christy, Miss Ella Smith. *Alternates*—Mrs. N. E. Brown, Mrs. N. L. Rodgers, Miss A. Brackman.

LOS ANGELES.—*Principal*—Mrs. James Kelso.

MANSFIELD.—*Principal*—Miss Mattie Blayney. *Alternate*—Mrs. R. B. Maxwell.

MERCER.—*Principals*—Mrs. S. W. Gilkey, Mrs. W. A. Snodgrass, Mrs. Harshaw, Miss Eva Ash. *Alternates*—Mrs. Letha Sloss, Mrs. Hamilton, Miss Hachison, Miss Ella Madge.

MONMOUTH.—*Principals*—Mrs. R. A. Wilson, Mrs. H. R. Thompson. *Alternates*—Miss Clara Spear, Mrs. R. Buchanan.

MUSKINGUM.—*Principals*—Mrs. Rev. J. D. McKnight, Miss Eda Malone. *Alternates*—Miss Florence White, Miss Lizzie Hamilton.

MONONGHELA.—*Principals*—Mrs. Thos. J. Gillespie, Mrs. J. S. Sands, Mrs. Harvey Bostwick, Mrs. Anna Taylor, Mrs. Mary Barclay, Mrs. J. A. Curry, Mrs. Jean I. Sands, Mrs. Alex. Ross, Miss Ina McClarren, Miss Anna Young, Miss Marg't E. Friesell, Miss Sarah J. Frew, Mrs. Nannie Stoops, Mrs. Nettie Spahr. *Alternates*—Mrs. Thos. Stewart, Mrs. Humphries, Mrs. I. Black, Mrs. J. A. Evans, Mrs. Mahon, Mrs. Watt, Mrs. Atchison, Miss Jennie McDonald, Miss Susie McHall, Miss F. Miller, Miss Annie Dempster, Mrs. M. M. Wilson, Miss S. Duff.

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OHIO.—*Principal*—Mrs. Rev. J. F. Hutchison. *Alternate*—Mrs. Belle Elliott.

OMAHA.—*Principal*—Mrs. J. M. French. *Alternate*—Miss Belle McCullough.

PRINCETON.—*Principal*—Mrs. Sarah Gordon. *Alternate*—Mrs. A. E. Buchanan.

PHILADELPHIA.—*Principals*—Mrs. A. E. McConnell, Mrs. W. W. Barr, Miss Teas. *Alternates*—Mrs. William Graham, Miss Janie Taylor.

ROCK ISLAND.—Miss Minnie McCreight. *Alternate*—Mrs. Martha McClelland.

SIDNEY.—*Principal*—Mrs. A. B. Sharp. *Alternate*—Mrs. M. A. Murch.

SIALKOT. (India).—*Principal*—Miss Rose A. McCullough.

STEUBENVILLE.—*Principals*—Mrs. M. M. Smith, Mrs. S. J. Johnston. *Alternates*—Mrs. Wm. Dunn, Mrs. B. R. Stevenson.

WESTMORELAND.—*Principals*—Mrs. Gibson, Mrs. Irwin, Mrs. Thomas, Mrs. Hunter, Mrs. Long, Mrs. Nevin. *Alternates*—Mrs. Agnes Junk, Mrs. Skillen, Mrs. Miller, Mrs. Linton, Mrs. Kistler, Miss Alice Wray.

WHEELING.—*Principals*—Miss Zoe McClure, Miss Mary Gibson, Miss Lizzie Dines, Miss Maggie Ralston. *Alternates*—Mrs. S. H. Kasely, Mrs. Anna Giffen, Mrs. James Johnston, Miss Sarah Gray.

XENIA.—*Principals*—Mrs. Anna Hibben, Mrs. J. A. Currie. *Alternates*—Mrs. John Williamson, Mrs. Mary Johnston.

OFFICERS.

MRS. J. P. COWAN, Indianapolis, Ind., Pres't.
MRS. W. W. BARR, Philadelphia, Pa., 1st V. Pres.
MRS. THOS. McCAGUE, Omaha, Neb., 2d V. Pres.
MRS. MARY PORTER, Pittsburgh, Pa., Rec. Sec.

LIFE MEMBERS OF WOMEN'S GENERAL MISSIONARY SOCIETY.

- 1886-87. Miss Mary Bruce, Albany, N. Y.
* Mrs. Mary R. Morrow, Albany, N. Y.
1887-88. Mrs. Chas. Lockhart, Pittsburgh, Pa.
1889-90. Mrs. William Miller, Allegheny, Pa.
Mrs. H. C. Campbell, "
Mrs. J. P. Price, "
Mrs. E. J. McPherson, Swissvale, Pa.
Mrs. W. W. Grier, Hulton, Pa.
1890-91. Miss E. J. Sloan, Pittsburgh, Pa.
Mrs. G. C. Vincent, Allegheny, Pa.
Mrs. Thos. S. Stewart, Stewart Station, Pa.
Miss Sarah E. Morrow, Leanna, Kan.
Miss E. P. Phelps, Monmouth, Ill.
Miss Anna Phelps, "
Mrs. Viola B. Stewart, White Ash, Pa.
1891. Mrs. Mary B. Reid, Pittsburgh, Pa.
Mrs. R. J. Taggart, Allegheny, Pa.
Mrs. I. W. Grier, Hulton, Pa.
Mrs. A. P. Burchfield, Pittsburgh, Pa.
Miss Sarah Dennison, Norfolk Mission, Va.
Mrs. Jean S. Sands, Pittsburgh, Pa.
Mr. Wm. R. Ford, "
Mrs. Wm. R. Ford, "
Mr. David Blair, "
Mrs. David Blair, "
Mr. J. J. Porter, Allegheny, Pa.
Mrs. J. J. Porter, "

*Deceased.

All who are familiar with the name of Rev. Narayan Sheshadri, the converted Brahmin, will be grieved to learn of his death, which occurred at sea, July 18th. The impressions of his earnest presence and address at the late Missionary Union at Clifton Springs will be carried into many lands by the band of foreign missionaries who listened to him.

Resolutions, notices of deaths, &c., published in the MAGAZINE, will be charged for at the rate of one cent a word, payable in advance; persons sending in such articles can easily calculate the cost and remit the amount with the manuscript.

TO OUR CONTRIBUTORS

As not unfrequently good articles come to us too late for publication, we call attention to the importance and necessity of sending early. All copy must be in the hands of the publishing committee by the 5th of the month preceding the issue. The MAGAZINE closes the 17th, and contributions received at a later date must be held over or omitted entirely. The meetings of the

committee are held each Wednesday afternoon, when matters pertaining to the MAGAZINE are considered.

Send money by draft, postoffice order, or registered letter, at our risk. If postage stamps are sent (which is not desirable in warm weather) they *must not* be of higher denomination than two cents, and should be carefully wrapped so as not to adhere to the letter or each other.

While subscriptions to the Magazine may be sent at any time, yet we would suggest that it would be desirable for many reasons if the large proportion of renewals be sent in at one time. It

saves time and labor for the agent and makes it much easier for those having the Magazine in charge. In a few societies the subscribers give their names to the agent and she sends to the treasurer with instructions not to remove the names, as the money will be forwarded as soon as it is collected. This has prevented the expense of taking down names and setting them up perhaps the very same month.

The reception of the Magazine is considered a receipt for monies sent for Magazines, but any one wishing a receipt will please enclose an addressed postal card.

SELECTED PARAGRAPHS.

"It is with missionary work as with everything else. Those who know little, care little and give little. Those who know most are most interested, and give liberally."

The *Mission Field* says that a native Christian, who had been very unwilling to make the customary annual offerings, but had done so, paid the next year three or four times as much as was looked for as his tithe on plantain cultivation. "I have realized," said he, "the blessing of making God my partner."

Missions and Commerce.—At one time it was thought that the money given to the cause of missions was wasted. No intelligent man thinks so now. England gives more for missions than all the rest of the world combined, but English commerce has gained ten pounds for every pound England has invested in missions. Christianity and commerce go hand in hand. The Gospel is God's power to save from sin, and from all the imbruting and degrading consequences of sin. The Gospel underlies our commerce and our civilization as a root underlies a plant.

"We hear the complaint of draining a country or community of needed funds. Listen to the telephone of the ages, 'Why was not this ointment sold for three hundred pence and given to the poor? Would it have been? The blessing of missions is that it is the work of the church. Why was it not completed

before this age? Because this age needs to do it. Missions *now* are a test of Christian character. The church needs a touch of heroism in it. Is the cross an ornament or the declaration of a principle?"

The Society of Friends in England and America, though numbering but 100,000, contribute to foreign missions upward of \$90,000 annually. A beginning was not made until 1866, and since then representatives have been sent to Syria, India, China, Madagascar, Mexico, and the American Indians. Their Woman's Missionary Union raised \$23,164 last year. Though efficient work is done in other fields, yet Madagascar has been the scene of their greatest successes.

Ninety-two missionaries who had rendered an aggregate of twelve hundred years of service in connection with the societies were present at the International Missionary Union, Clifton Springs, June 10 to 17. They came from fields stretching from Hudson's Bay to Buenos Ayres, and from the great wall of China to the Sandwich Islands; from the Bosphorus to Ispahan, and from Africa on the Zambesi, the Gaboon, and the Kongo, to the Cape of Good Hope. It was a polyglot crowd, speaking, singing, writing more languages than could perhaps be spoken by any philological society in the land, if not more dialects than any learned society ever used in assembly. It represented very widely all departments and

branches of the general church of the United States and Canada, and even took its members from the English Presbyterian, and the Free Church of Scotland, in its noble representative, Rev. Dr. Nerayan Sheshadri, of Bombay. They only tarry. Three fourths of the number are expected to return to service in the field, and to do more to hasten the conversion of the benighted peoples of the earth.

"I read recently something like this, 'If you are shaking in your faith and tend to looseness of views, throw yourself into mission work on a foreign field and it will cure you.' Some have tried this, resulting in their finally giving up the Bible, religion, and God. Work at home might have the desired effect. But for heathen lands we need men well grounded in the faith at all points; others, if not entirely thrown off, will get loose and teach loose views to others. The

faith of all workers on foreign fields will be thoroughly tried, and needs an immovable foundation.

"I read also recently an appeal for sending out mechanics as missionaries, to establish all kinds of shops for the natives. There is danger of burying the Gospel beneath the accompanying civilizing agencies, so that God's power unto salvation will not be seen. My vote is, first and last and all the time, for men and women to preach the Gospel, pure and simple, and depend on God for results; already too much time and money are expended in heathen lands on the side issues.

"Amid the many societies undertaking to do the work of the churches, would it not be well to consider how much stress is to be put upon the individual church—Christ's organization?"

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT—AUGUST, 1891.

The President, Mrs. Anna R. Herron, called a meeting of the Board, Monday, Aug. 3d, to consider an application for parsonage made by Rev. H. H. Bell, of Colorado Springs, Colo. A description of the property offered was given, with the price, terms, etc. On recommendation of the Board of Church Extension the Women's Board assumed the expense of providing a parsonage for this place. The secretary was instructed to inform Mr. Bell at once and to proceed with the negotiations for the property, which is said to be very desirable, both in location and price.

Freedmen's secretary reports, from Mr. Veazy, asking for donations of clothing, &c., early in the season. Secretary authorized to send some supplies to Norfolk, as requested.

Foreign secretary reports progress in

the appointing of the missionaries. They are urged to be ready to sail October 7th. A full report of the appointment and arrangement for the departure of these ladies will be given in September report.

MARY W. PORTER,
Secretary Women's Board.

RECEIPTS FOR APRIL, INCLUDING THE 16th AND 30th, 1891.

[When not otherwise specified the money is from the L. M. S. of place named.]

Foreign—Willamette, \$2; Iberia, 6; 1st San Francisco, 10; Castroville, 4; Power, 1; Beaver Falls, 10; Y. W. M. S., Beaver Falls, 10.

Miscellaneous—Halsey, Sialkot Girl's School, \$8.50; Hospital support, India, Albany, Oregon, 20; "E. M." Marissa, Ills., 10.

Home—Cedar Creek, \$10; 1st San Francisco, 10; Castroville, 4; Power, 1; Beaver Falls, 3.

W. S. Indians—1st Omaha, 5; Y. W. M. S., New Athens, 13.50.

Freedmen's—Colfax, \$5; Colony, 2.23; 1st San Francisco, 10; Castroville, 3; Colony, Ind. Dep. Knoxville college, 1.56.

Little Boys' Home, Tenn—Sabbath-school, Ryegate, Vt., \$19.11; Southfield, 10.

Church Extension—1st San Francisco, \$10; Castroville, 4; Beaver Falls, 5; Y. W. M. S., Beaver Falls, 8.
E. J. SLOAN, Treas.

RECEIPTS FOR MAY, 1891.

Foreign—2d Chicago, \$5; Steubenville, 10.50; Summerfield, 7; Southern Illinois Pres., 16.

Salary—Miss Strang, \$256.60.

Miscellaneous—7th Philadelphia, scholarship Girls' School, Cairo, \$50; Mission Band, High Ridge, Bible reader for Dr. Johnson, India, 5; Y. P. S. C. E., Colorado Springs, for same, 10.

Home—2d East Liverpool, \$20; Andrew, 3; Idana, 6; Southern Illinois Pres., 30.

W. S. Indians—An unknown friend, Alliance, Neb., \$2; New Jefferson and New Market, 32.21; Mission Band, New Jefferson and New Market, 12.50.

Freedmen's—New Jefferson and New Market, for Ind. Dep. Knoxville College, \$3; New Jefferson, for same, 12; Mission Band, New Jefferson, for same, 4; 1st East Liverpool, 15.10; Southern Illinois Pres., 11.

Little Boy's Home, Tenn—Wilton, \$4; Mission Creek, 5; 2d Pawnee, 1.65.

Church Extension—2d East Liverpool Mission Band, for Pueblo, \$25; Wellsville, for Pueblo, 10; Southern Illinois Pres., 1.

Ministerial Relief—Southern Illinois Pres., \$5.

Orphan's Home, Allegheny—Southern Illinois Pres., \$5.

Life Membership in W. G. M. Soc—Mrs. Mary B. Reid, \$25; Mrs. R. J. Taggart, 25.

Contingent Fund—Collection in W. G. M. Society, Pittsburgh, Pa., \$151.89.

E. J. SLOAN, Treas.

RECEIPTS DURING JUNE, 1891.

Foreign—East Brook, \$10; Washington, O., 21.13; Mrs. James Archer, Steubenville, O., 10; Robinson Run, 14; Hartstown, 10.

Salaries—Miss Frazier, Argyle Pres., \$275; Miss Thompson, Muskingum Pres., 64.25; Miss McCahon, Chartiers Pres., 79; Miss Campbell, Monmouth Pres., 110.

Miscellaneous—Y. L. M. S., Olathe, teacher of Zagazig, Egypt, \$25.50; W. M. and Aid Soc., Galt, Sialkot scholarship, 25, and Assiout Girls' school, 25; Lebanon, Muskingum Pres., Bible women, India, 10; McBride Band, 6th Pittsburgh, for Egypt, 5; and for India, 5.

Home—East Union, \$5; Pleasant Hill, 5; Chartiers, Chartiers Pres., 25; 11th Pittsburgh, 5; Central Omaha, 15.84.

Salary—Good Will Mission Band, 1st Allegheny, \$10; 8th Allegheny, 10.

Freedmen's—Y. L. M. S., Londonderry, \$1; Utica, Pa., 8.

Little Girls' Home, Tenn—I. M. and Aid Soc. 2d Allegheny, \$20.

Little Boys' Home, Tenn—Y. L. Aid Soc. 2d Monmouth, 10.

Church Extension—Welda, for Pueblo, \$11.67; Big Spring, 18; "Buds of Promise," Mt. Herman, for Pueblo, 5; Princeton, 18; North Buffalo, for Cooper Memorial College, 40.

Orphan's Home, Allegheny—Y. W. M. S. 1st Pittsburgh, \$25.

Thank Offering not reported in the Minutes—Summerfield, Kans., \$2.95; Chetopa, Kans., 12.30; Allentown, Pa., 3.52.

Contingent Fund—Mrs. E. J. McPherson, from sale of Mission Band Helper, \$6; Thank-offering envelopes, 1.45; Rules of Order, 90 cents.

E. J. SLOAN, Treas.

FOREIGN MISSIONS.

MONTHLY STATEMENTS.

FUNDS.—These are the summer months. The necessities of the missions are just as pressing as at any other season of the year.

July Receipts, \$6894.40. Payments, Egypt, \$4530.86; India, \$1500, Salaries, \$113.89; Printing, \$300;

Outfit, \$100.

THE ANNUAL REPORT is published. It contains the latest and fullest information in reference to our Foreign Missions. Already a large number of copies have been called for. It is earnestly desired that some copies at least will be circulated in every congregation. It will be sent wherever wished free of charge.

Requests for it may be sent to the Corresponding Secretary as below, or to the Treasurer, J. D. McKee, Howard and Harrison Streets, Philadelphia Pa. **MISSIONARIES.**—The returning and new missionaries, both for India and Egypt, will sail from this city (Philadelphia) Wednesday, Oct 7.

Miss Harriet M. Conner, who has been engaged in the mission service at Cairo, Egypt, since 1880, sailed from Alexandria on the 12th ult., and was to sail from Liverpool in the "City of Berlin" on the 29th to revisit her native land and have a rest.

On the recommendation of the Women's Board, and after the required examinations and inquiries, the Board of Foreign Missions has appointed Misses Minnie C. Park, of Denver, Col., Susie A. Young, of Gladbury, Iowa, Mary E. Logan, of New Salem, Ind., and Marion M. Embleton, of Lincoln, Neb., to labor in the India Mission. It is urged they will all be ready to embark with the missionary company on the 7th of October. The Board feels very grateful in being able to state that the money for the outfits, passages and salaries of this interesting and promising reinforcement to our foreign missionary laborers is provided by the Women's Board. It is a noble act.

Under date at Gurdaspur, June 23, Miss Cynthia E. Wilson gives the following interesting glance at a day's work of her sister Rosa and herself. She says:

"We rise at 5 o'clock a. m., take a hasty breakfast of bread and butter and jam and sometimes eggs and a cup of tea or coffee, and then have prayers with our little household, immediately after which we drive out to some one or two villages to read the gospel message in six or eight places before the sun gets too hot for endurance; and then come in and have our big breakfast, or, as Americans call it, dinner. During the day we have private pupils, reading ourselves also with the Moonshree, writing and preparing for our work or for some evening meeting.

"We find the people listen usually very well to the reading and explanation of God's word. In places where they used to cavil more, we now have quiet readings. Occasionally a Mohammedan woman will tell us that we dishonor their prophet by putting Jesus first, or say that God and Mohammed are one and Jesus is only a prophet. Or a man will tell us that Jesus was only a man and he can never be the Son of God. In all these cases and the like we quietly listen—do not encourage discussion and simply read or tell the gospel story"

J. B. DALES, Cor. Sec.

136 N. 18th St., Philadelphia, Pa.

PROGRAM FOR MONTHLY MISSIONARY MEETING.

Subject: The Hebrews.

Sing 68th Psalm, C. M., 32-35.

Read Genesis, 12th chapter, 1-9.

Prayer.

Prayer.

Sing Psalm 55, S. M., 11-14.

Prayer.

Topic 1st—From the call of Abraham to their going down into Egypt.

Topic 2d—Their sojourn in Egypt.

Topic 3d—From the Exodus to their entrance into the Promised Land.

Topic 4th—History of Joshua and his Conquest of Canaan.

Topic 5th—From the death of Joshua to the reign of Saul.

Topic 6th—The reign of Saul.

Recitation—A Hebrew Legend.
Sing 47th Psalm, S. M.
Roll-call—Respond with item concerning the Hebrews.
Business. Prayer.
Adjournment, with Psalm doxology 72d, L. M.
Mrs. J. B. Carruthers, First Church, Xenia, O.

QUESTION DRAWER.

(Address all communications for this department to Miss E. W. Pollock, 148 East 7th street, Erie, Pa.)

QUES. "What benefit have you received from the meeting of the General Missionary Society?" This question is asked to each one present at the meeting, and to every one who has learned anything about it from delegates or the MAGAZINE.

SUGGESTIONS.

In the August MAGAZINE we find some most excellent suggestions made by Mrs. Mary Clokey Porter for the benefit of the General Missionary Society for the coming year. They are worthy careful consideration. This department is open for any further suggestions anyone may have to make. We believe the committee will be glad to receive them.—Ed.

It is said there are about thirty thousand children of school age in Chicago who are not in school, and not at work. This means that in most cases, they are on the street. Verily, there is need of Gospel work very near home.—*Missionary Review*.

There are in the United States, Canada, England and Scotland thirty-four Womens' Missionary Societies, and they have 1397 missionaries in the field.—*Missionary Review*.

There are one hundred and nine medical missionaries in China, of whom thirty-eight are women, and of these last thirty-six are Americans. In all but four of the provinces medical missions have been established.—*Missionary Review*.

A converted Chinaman on our Pacific coast sold himself as a coolie in New Guinea, for the sake of working among his own countrymen. Before he died he was the means of the conversion of two hundred of his companions.

The statement is again made that Mr. C. F. Studds, one of the China Inland missionaries, placed his fortune of \$500,000 in the hands of the trustees, the interest of which is to go to the mission, while he shares the common lot of missionaries. Whether this statement is true or not we are not able to say.—*Missionary Review*.

The keeper of a light-house was asked, "Are you not afraid to live here? It is a dreadful place to be constantly in." "No," replied the man, "I am not afraid. We never think of ourselves here. We know that we are perfectly safe, and only think of having our lamps burning brightly and keeping the reflectors clear, so that those in danger may be saved." That is what Christians ought to do.—*Sailor's Magazine*.

Just as we go to press the following interesting report is received:

As letters from Egypt are not very frequent, perhaps it would be interesting to some of your readers to hear about the late meeting of our Ladies' Presbyterial Missionary Society.

This society met in sixth annual session and the president being absent, was called to order by appointment of Mrs. John Giffen, as chairman, who conducted the opening exercises. The principal officers elect being absent, the executive committee appointed Mrs. Finney, president, and Mrs. Giffen, secretary, pro tem.

There were only eight members who found it possible or convenient to attend. Those whose business it was to present reports from auxiliary societies not being present, Miss McKown reported for the Assiout society, Mrs. Giffen for the

Cairo societies, Miss Fraser for the Alexandria society, and Mrs. Murch for the society at Koos. An interesting report from Miss Thompson and Mrs. Harvey, as delegates to the W. G. M. S. of America, was read and it cheered our hearts not a little to learn of the increased interest in the great work of the ladies of our home land and to know that our Egyptian delegates were so warmly received and that it gave them such great pleasure to be present at the meeting. It brought to mind a like pleasure I had some three years ago at the meeting in Washington, Pa.

When individual reports were called for, Miss McKown gave a very interesting account of the work in Assiout and reported work done by herself most of the past year. She goes about in a little India carriage which is drawn by a donkey. A man-servant goes with her from house to house. She notices a growing interest among the women, which gives her great encouragement. Two blind women have learned to read during the past year. In Assiout three regular teachers for the women are employed. One of these is a blind girl about eighteen years old, who was thoroughly trained in the Assiout school and got most of her instruction by sitting in the class room listening to the others recite. She is able to go with all freedom into many houses where the others would not be so well received. Another remarkable thing about her is that she is able to go through the streets alone in perfect safety, with no one to lead her. At the spring communion she was received into the church at Assiout. The zenana committee arranged for the preparation of Scriptural exercises specially suited to various occasions, such as time of death, mourning, sickness or where the gospel has *never been heard*. Our Bible teachers are often young and inexperienced and at a loss to know what would be appropriate to read at such times.

Miss McKown closed her report by earnestly urging new missionaries to begin house visiting as soon as they are able to read a few passages of Scripture, to go to the women with these verses and repeat them and trust to God to bless their efforts and *his own word*.

Mrs. Giffen reported that the zenana work in the Esbikieh Carlo has been sadly neglected most of the past year on account of there being no one who could give her time to it. She herself was not able to do much till the latter part of the year and Miss Brown was so busy in the school that she could get out only occasionally. There is one teacher who has for a number of years given her whole time, eleven months of the year, to house-visiting, and she is a most useful and successful worker. Four of the larger girls from the boarding school went out every afternoon to teach the women and toward the close of the year a teacher was secured who spent her whole time at this work, but when asked to come back next year she said she would if she could work half the day in school, as it was too hard on her to spend the entire day house-visiting.

You will more easily understand about this work being hard when I tell you that most of our adherents are of the poorer class and live in close quarters, often in the third or fourth story of the houses, and the stairs are very steep and hard to climb. Miss Smith was able to look after the work in her school district until she left for America, and after this Mrs. Watson took charge of the school and did what house-visiting she could. Miss Conner remained in charge of her school and district till the close of the school year and left for America early in July. Mrs. Finney said she had had a growing feeling that perhaps missionaries did not do their whole duty in the matter of directing the amusements of the young. Their homes are uninviting and there is no place for them to go but to the public cafes with their card-playing

and gambling. She reported an effort she had been making to show the young men of Mansoura how their evenings might be spent pleasantly and profitably in games of various kinds, recitations, music, etc., giving them frequent evenings in her own home in engagements of this kind. Her idea was that they could not know anything about innocent and profitable recreation if they were not taught.

Mrs. Finney reported the zenana work in Mansoura being carried on as usual and the opening of work in a new village where the women seem very much interested and the Chief of the village received Miss Strang and the teachers gladly.

Mrs. Ewing reported the Bible work in Alexandria to be moving along steadily, the two teachers being very faithful in their work. Miss Fraser reported no change in her work except the opening of a second school in another quarter of the city, with 40 or 50 girls. One source of annoyance was the opening of a free Jewish school which took from the mission school 40 girls in one day.

This is very discouraging coming as it did so near the close of the school year with no chance to build up before the final examinations. Both Mrs. Finney and Miss Fraser reported little aid societies in the Mansoura and Alexandria school which though they have no organization, still meet regularly every week, to make garments for needy children. These little girls, in order to have money wherewith to buy materials for the society, deny themselves of a greater part of their spending money and often what is allowed them for lunch that day. The following are some of the resolutions that were presented to the Association for action:

Resolved, I. WHEREAS, the missionary laborers among the women and girls of this land are now too few for the work already undertaken, and

WHEREAS we have reason to fear that the present number of laborers will ere long be reduced, and

WHEREAS there are now indications that the Lord is working in the hearts of many men both Copts and Mohammedans, causing them to desire better things, thus giving a reason to trust that a similar awakening will soon follow among the women who will look to us for sympathy and instruction, and

WHEREAS it is our duty to prepare for such a call, therefore

Resolved, That this society respectfully request the association at its present meeting to urge upon the Board the necessity of sending out as many lady missionaries as they can, and to send if possible some during this year. And,

WHEREAS, the very great need for the help of every lady in the mission is apparent to all, therefore,

Resolved, That we ask the Association to reconsider the rule that "missionaries during their first two years should not be allowed to undertake any employment that would interfere with their fully and thoroughly devoting themselves to the study of the language."

According to agreement on resolution first, twenty minutes of the evening session were spent in a praise and prayer service. Attention was called to the by-law with regard to correspondence with the church papers, and the ladies were most earnestly requested to comply with requirements of said by-law. It was then agreed that a copy of each letter written in accordance with this action be sent to the Foreign Board and the WOMEN'S MAGAZINE.

Miss Smith and Mrs. J. K. Giffen were appointed delegates to the W. G. M. S. of 1892. As Miss Kyle was not able to meet with us on account of serious illness, special prayer was offered for her recovery. After the reading and adoption of the minutes of the above meeting, Miss McKown led in prayer and the society adjourned to

meet at the call of President.

MRS. JNO. GIFFEN, Sec. Pro Tem.

Report of Cedar Rapids Presbyterian Missionary Society.

The Women's Missionary Society of Cedar Rapids Presbytery met in Amity church June 23rd. The meeting was opened by devotional exercises conducted by the President, Mrs. Rev. J. M. Henderson Traer.

Mrs. Hamilton gave a cordial address of welcome, which was gracefully responded to by Mrs. Bull, of Toledo. Six societies were represented by 21 delegates. The Recording Secretary gave a general report of the Presbyterian Society, followed by reports from local societies, showing good work done by these societies. Very encouraging reports were heard from 1st Cedar Rapids, Amity, and Garner Mission Band. The society reports 239 members and \$728.60 raised during the year. Sixty copies of the Magazine are taken. It was moved and carried that an agent be appointed in each local society to solicit subscriptions for the Magazine.

ARTICLE XI of the Constitution was amended to read as follows: This society shall meet annually in the month of June at the call of the Ex-Com., at which time all congregational societies shall present annual reports.

The following officers were elected for the coming year: President, Mrs. J. G. Bull, Toledo; Vice Pres., Mrs. M. Hamilton, Amity; Vice Pres., Mrs. Sarah Brockway, Garner; Rec. Sec., Margaret S. Cooper, Cedar Rapids; Cor. Sec., Miss Myrtle Brockway, Garner; Treas., Mrs. J. D. Finley, Goldfield.

Mrs. James Young, Amity, was chosen delegate to the Women's General Missionary Society, with Mrs. Sarah Brockway, of Garner, as alternate.

The next matter of business was the selection of a place for next meeting.

Mrs. Monteith extended an invitation from First Cedar Rapids, which was accepted.

The following papers were read during the three sessions of the meeting: "Special Work" Mrs. Sharp, Pratt Creek; "Christian Zeal," Margaret S. Cooper; "Christian Warfare," Mrs. Hyde, of Traer; "Work for Christ," Miss Myrtle Brockway, Garner.

These papers were followed by an informal discussion—"How to raise the Quota." Miss Christie Vogt, of Traer Mission Band, recited a poem entitled, "The Light-House and its Keeper;" A Bible reading, "Talking with God," prepared by Miss Anna Harper, of Marshalltown, was conducted by Mrs. Monteith. A paper on the "Duty of Mothers in Missions," prepared by Mrs. Robert Taylor, 1st Cedar Rapids, was read by Mrs. Bull. Mrs. J. M. Henderson gave a report of the late Women's General Missionary Society which met at Pittsburgh.

About \$90 was the amount sent to the "Thank-offering Fund" from Cedar Rapids Presbytery. A discussion on "Bible Reader in the Home Field" was engaged in by the delegates and the visiting ministers present. A collection was taken up which amounted to \$6.62. These various exercises were interspersed by prayer and singing. A vote of thanks was tendered Amity congregation for their kindness and hospitality. Adjourned by benediction to meet with the First Cedar Rapids congregation June, 1892.

MARGARET S. COOPER, Rec. Sec.

Correct Report of Marrissa, Ill., Society for 1890-1891.

30 members; 7 MAGAZINES taken; \$45.00 for Foreign Missions; \$21.00 for Home Missions; \$5.00 for Church Extension; \$7.30 for Contingent expenses; \$5.00 for Thank-offering; 1 box valued at \$20.00. Total \$103.30.

The last meeting of the women's missionary society of the First church, Sterling, Kansas, was unusually interesting. We always love to meet at Mother Seashell's, as she is one of those dear, patient, "shut-in" persons who cannot meet with us except in her home. There were few present but those who were seemed much in earnest. We were made glad by the presence of our sister Mrs. Moorehead, who has been kept away from our meetings so long on account of illness. For devotional exercises we read 12th chapter of Romans, and after prayer, appropriate remarks were made on the chapter read. An article was read by Miss McKee from the *Interior* written by Rev. Greene, of the Presbyterian church, a missionary in Mexico describing the people and their work there. It was indeed a sad picture of degradation, idolatry and witchcraft. A paper, subject, "Personal Work," by Miss Forsythe was read, which impressed upon us the importance and necessity of increased personal activity. Mrs. Johnston was elected president. Roll called and minutes of previous meeting read and approved. The treasurer reported the money for support of little girl in Egypt had been paid in full by voluntary contributions and forwarded to the presbyterial treasurer. Our society pieced a quilt, which, through the kindness of Mrs. McDill, was finished. Some of the young ladies had solicited names at ten cents a piece to be placed on the quilt and had raised quite a sum in this way. Reports were heard and new business attended to. This was the last meeting Miss Ida McKee could attend, as she expects soon to remove to Emporia, Kansas, and she resigned her office as secretary which was reluctantly accepted. Resolutions of regret and testifying to her high character and efficiency as a Christian worker were adopted by the society, to which Miss McKee very touchingly responded, thanking the society for their kind words and good wishes. After which society adjourned.

The twelfth annual meeting of the W. P. M. Association of the Mansfield Presbytery convened on June 11th and 12th in Savannah, Ohio, a town from which saloons have all been banished, and a flourishing academy maintained.

The reports showed each local society to be in good working order and with increased membership.

The papers read by the ladies were practical and well prepared and visitors as well as delegates took part in the discussions on, "What have I gained at this meeting?" and "What can I do?"

We were encouraged by the attendance at the meetings of the village ministers and their wives each one taking part in the exercises.

Miss Martin, missionary to India, and Mrs. Love, of the Knoxville Mission, very kindly favored us with letters, giving an account of their homes and work.

A general interest was manifested in the report of our Women's General Missionary Society and the general opinion was that it should convene annually.

We were pleased to have with us Miss Smith, of the Egyptian Mission, who made a few remarks but feeble health deterred her from taking an active part.

The subject of "Prayer" received special attention, there being a Bible reading and a prayer on the subject, also a general discussion; it was decided to urge the ladies to offer secret prayer each Sabbath, between the hours of four and six o'clock p. m. for missions in general, and for our own missionary, Miss Mame Martin in particular, assured that our prayers may bring blessings to the cause and to her: that our money could not.

Miss Lelia Sawhill was elected delegate to the

Women's General Missionary Society with Mrs. Maxwell as alternate.

The officers elected for the year are: Pres. Mrs. M. E. Creswell, Ontario; Vice Pres., Mrs. Rouch, Wooster and Mrs. Rev. Smalley, Iberia; Rec. Sec., Miss Mattie L. Blayney, Tiro; Cor. Sec., Mrs. R. B. Maxwell, Mansfield; Treas., Mrs. R. J. Smith, Wooster.

The very cordial welcome given us by the kind people of Savannah, both of word and deed, the unusual interest manifested by all, fully awakened our missionary spirit, and we desire to urge each member of our societies to undertake the year's work with renewed consecration and zeal, assured that it is the Lord's work and must prosper.

The Society adjourned to meet at Fredericksburg, O., the first Tuesday in June, 1892.

MRS. F. M. PROCTOR, Pres.
MATTIE L. BLAYNEY, Sec.

The Woman's Missionary Society, of Chillicothe Presbytery was organized at Cherry Fork, Ohio, on April 14th, 1891. Held its first regular meeting at Youngsville, O., on June 4th. Devotional exercises conducted by the president, Mrs. R. P. Finley; Bible reading ably conducted by Mrs. S. Dodds; Roll call, officers and delegates responded with a text of scripture. Reports of different societies show that they have not been idle in the Master's work. We listened to a pleasant address of welcome by Miss Maggie McCullough; it was ably responded to by Mrs. Lou Kirkpatrick. A well prepared paper on "Workers and their Rewards," was read by Miss Minnie Harsha. A selection was read by Miss Anna Platter. Miss Maud Maxwell gave an interesting report of the W. G. M. S.

EVENING SESSION.

Miss Wm. Duncan conducted a short praise service; Miss Rosa McCullough, of our Indian Mission gave us a very interesting and instructive lecture. The Society gave a vote of thanks to Miss McCullough for her lecture and to the good people of Youngsville for their kind entertainment. The following officers were elected: President, Mrs. J. F. Meloy; Vice President, Mrs. R. P. Finley; 2nd Vice President, Mrs. A. D. Kirk; Recording Secretary, Miss Minnie Harsha; Corresponding Secretary, Miss Mattie Menely, of Cherry Fork, Ohio. Cor. Sec.

The Women's Missionary Society of Unity Westmoreland Presbytery, would offer the following tribute to the memory of Mrs. Christine McComb.

Whereas, God in his wisdom has seen fit to remove by death a dear friend and co-worker. Therefore.

Resolved 1st.—That in her death we have lost a valued member. Quiet and unassuming, her voice was seldom heard in public, yet she was ever ready and willing to aid in every good work. While we deeply feel our loss, we would bow in submission to the Divine will, resting assured to her it is again.

2nd.—That we testify of one worthy of imitation for her faithfulness in the congregation, in the society and in her home, now bereft of a devoted wife and loving mother. Her example and influence still live. Her children rise up and call her blessed: her husband also and he praiseth her.

3rd.—That we extend our sincere sympathy to the bereaved friends, especially to the husband and two sons, left in the home circle where the loss is most keenly felt. We commend them all to the loving Savior who cares for the sorrowing. "I heard a voice from heaven saying, unto me, 'Write, blessed are the dead who die in the Lord'" Rev. 14 and 13.

MRS. AMELIA McLAUGHLIN,
MRS. GEORGIA BOOTH,
MISS MAGGIE MACLEAN. } Com.

IN MEMORIAM.

Mrs. Margaret McCague, the most aged member of the missionary society of the 6th United Presbyterian church of Pittsburgh, was called to her eternal rest Sabbath, May 31st, 1891. How eminently fitting it seemed that a long life, so safely anchored as hers in the hope of an eternity with a triumphant Lord, should receive the summons on Decoration morn!

By this dispensation not only our society, but mission workers and the cause of missions will be sadly bereft of most earnest prayers, intelligent interest and generous consecrated gifts, and yet we will not be discouraged as one by one the faithful ones are gathered home, hearing as we do the comforting spirit whispering, "He doeth all things well." May it be that her cherished memory will inspire greater love and devotion in this part of the Lord's vineyard. In recording our appreciation of her worth we recall those prominent traits of character which marked her conscientious performance of duty. Walking worthy of her calling in lowliness and meekness she lived a busy, earnest life, spent in loving ministrations to others. "In her tongue was the law of kindness." Firm in her convictions of duty, yet pacific and kind, she gained the respect and love of all. With all the graces of the spirit in lively exercise her native force of character became a positive element of grace to her family and all those who enjoyed the courtesies of her hospitable home, and her influence for all that was good and pure and true was felt by all with whom she associated. Her genuine sympathy, so cordially expressed for those who bore the heavier responsibilities in mission work, will long be remembered and sorely missed, but will leave an inspiration which death cannot destroy. With the increasing infirmities of age there was a growing faith, that manifested itself in quiet peace, and from her sick room came the assurance that the consolations of our Heavenly Father were administered to her, and that as a father pities his children, so the Lord pitied her, and when she reached the valley, the Good Shepherd was there to comfort her, and then when death came, he came so gently, like the falling of the dew. A beautiful death crowned a beautiful life. These recollections should be valuable in strengthening our faith, inasmuch as they give us another beautiful evidence of the reality of our religion; in renewing our diligence to bring the gospel to the unsaved, and in enabling us to emulate her example, so that our last end may be as joyful and victorious as hers.

"To such life's autumn day yields rich completeness,

Whose mellow splendors dim youth's early sweetness;

And when to false and true, rewards are meted
With Jesus' sweet 'Well done,' they shall be greeted."

COMMITTEE.

The following is the action taken by the Ladies' Missionary Society of Robinson's Run, Pa., on the sudden death of Mrs. George Robb, who was killed instantly by her horse running off, on June 12, 1891, in the 41st year of her age. Words fail to express our sorrow when we received the sad news of her death.

Resolved, That we bow in humble submission to the Divine will, and say, "How unsearchable are his judgments and his ways past finding out."

Resolved, That in her short life and sudden death, we be admonished to greater activity in the Lord's service and to be also ready, for we know not the day nor the hour when our work is done.

This is the third time God has entered our society and removed one of its members. Why Mrs. Robb was taken when there seemed so much

yet for her to do, is one of God's mysteries we cannot understand, but the Lord knoweth, and we shall know some day.

We extend our sympathy and prayers to the three dear orphan children in their bereavement and commend them to our loving Saviour who cares for the sorrowing, and who when on earth took up little children in his arms and blessed them, and whose love never fails.

Resolved, That these resolutions be placed in the minutes of our society, and a copy sent to the bereaved friends, and also to the WOMEN'S MISSIONARY MAGAZINE and the *United Presbyterian* for publication.

MRS. J. P. SHANE,
MRS. J. W. ENGLISH,
MISS MARY G. WALLACE,
MRS. AGNES PATTERSON.
Committee.

OBITUARY NOTICE.

Died, May 20th, 1891, at Turtle Creek, of typhoid fever, Mrs. Mary C. wife of Robert H. Cunningham, aged 36 years.

The Turtle Creek United Presbyterian Ladies' Missionary Society desire to bear the following testimony concerning her;

Inasmuch as God in his Providence has come into our society and, for the first time in its existence of five years, claimed a sheaf for his heavenly store house, in the person of Mrs. Mary C. Cunningham, therefore,

Resolved, 1st,—That while we cannot understand why she should have been called so soon from the work which seemed to demand her continuance in the flesh, yet we must not question the Master's wisdom, but rather hear him say,— "What I do thou knowest not now; but thou shalt know hereafter."

2nd,—That we bear testimony to her faithfulness as a member of this society in that, to the extent of her ability, yea and beyond it, she exercised herself to accomplish the work of Christ.

3rd,—That we be admonished by this visitation of Providence to a deeper devotion and greater fidelity in the work which has been committed to us.

4th,—That we convey the sympathies of this society to the bereaved family.

ELIZABETH S. MARSHALL,
EMMA BOLI,
ANNA J. CLUGSTON, } Com.

Action of the Ladies' Missionary Society of the United Presbyterian church, of Lyndon, N. Y., in regard to the death of Mrs. Agnes Dunn, who died June 7th, 1891, in the 82nd year of her age.

WHEREAS, God in his all-wise Providence has called to her reward our esteemed fellow member and neighbor;

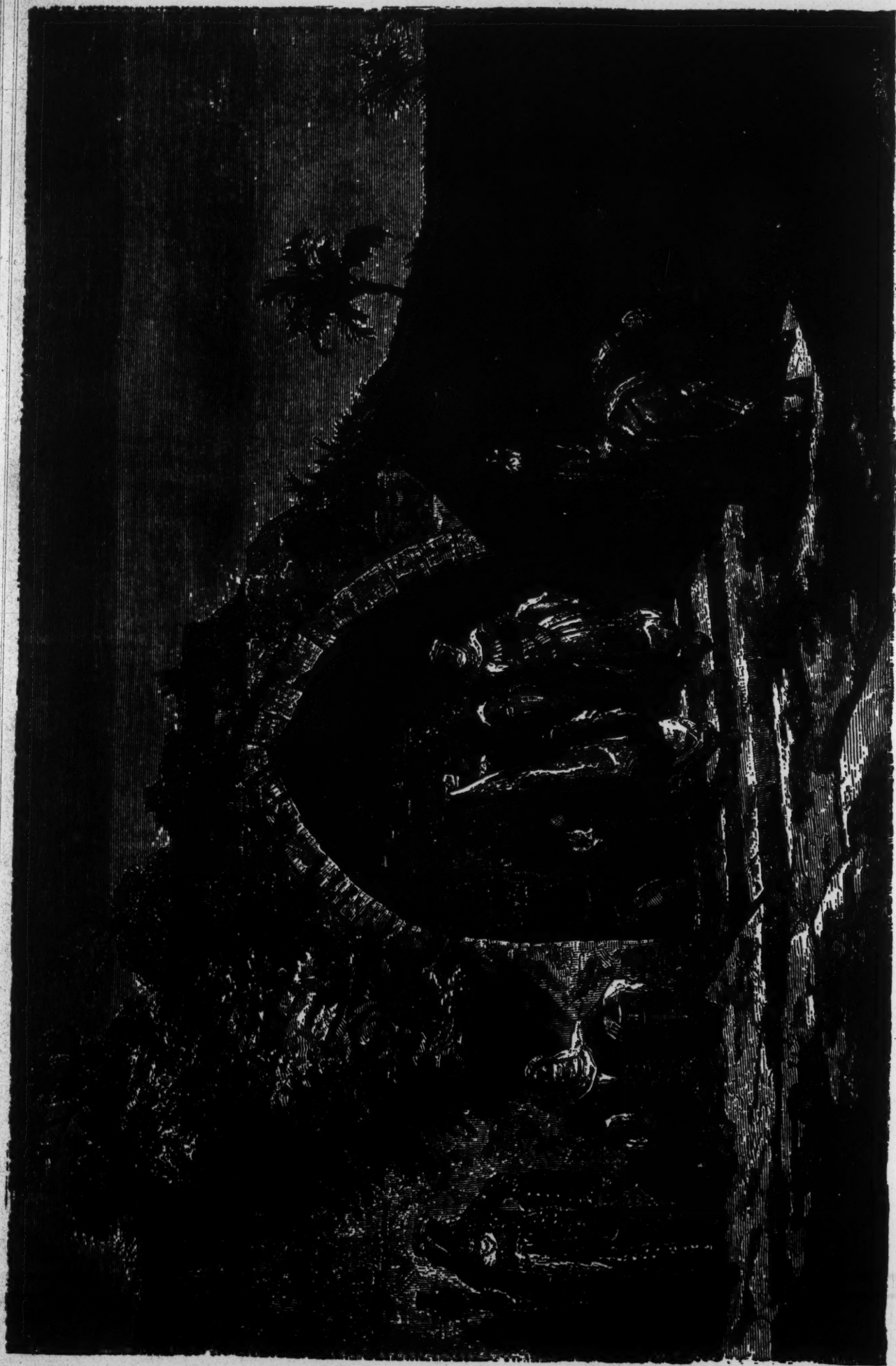
Resolved, 1st,—That in the death of Mrs. Dunn we recognize the call of the Master to us,— "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

2nd,—That we feel it a privilege to bear testimony to one who, as a neighbor, was kind, sympathetic, ever ready to help those who were in trouble. Her quiet, unassuming manner and her earnestness in waiting on the services of God's worship, manifested a true Christian spirit.

3rd,—That we extend our sympathy to the bereaved relatives and earnestly commend them to the God who only can comfort us in our trials.

4th,—That a copy of these resolutions be sent to the bereaved son and daughters and their families; also that they be printed in the WOMEN'S MISSIONARY MAGAZINE.

MRS. AGNES CURRIE,
MRS. MARGERY CAMPBELL,
MRS. EUNICE LITTLE, } Com.



AN ORIENTAL FOUNTAIN.